

AN

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Ecclesiastical History,

ANTIENT AND MODERN,

FROM

THE BIRTH OF CHRIST,

TO THE

BEGINNING OF THE PRESENT CENTURY:

IN WHICH

The Rise, Progress, and Variations of CHURCH POWER

ARE CONSIDERED

In their Connexion with the State of LEARNING and PHILOSOPHY,
and the POLITICAL HISTORY of EUROPE during that Period.

By the late learned

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Translated from the ORIGINAL LATIN,

And accompanied with NOTES and CHRONOLOGICAL TABLES,

By ARCHIBALD MACLAINE, D.D.

To the whole is added AN ACCURATE INDEX.

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THE
SEVENTEENTH CENTURY.

SECTION II.

CHAP. III.

Concerning the ARMINIAN CHURCH.

I. **T**HERE sprung forth from the bosom of the reformed church, during this century, two new sects, whose birth and progress were for a long time painful and perplexing to the parent that bore them. These sects were the *Arminians* and *Quakers*, whose origin was owing to very different principles; since the *former* derived its existence from an excessive propensity to improve the faculty of reason, and to follow its dictates and discoveries; while the *latter* sprung up, like a rank weed, from the neglect and contempt of human reason. The *Arminians* derive their name and their origin from JAMES ARMINIUS, or HARMENSEN, who was first pastor at *Amsterdam*, afterwards professor of divinity at *Leyden*, and who attracted the esteem and applause of his very enemies, by his acknowledged candour, penetration, and piety [a]. They received also the de-

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SECT. II.
PART I.

The denomination of
Arminians,
whence.

[a] The most ample account we have of this eminent man is given by BRANDT, in his *Historia vite JAC. ARMINII*, published at *Leyden* in 8vo. in 1724; and the year after by me at *Brunswick*, with an additional *Preface* and some *Annotations*. See also *Nouveau Dictionnaire Histor. et Critique*, tom. i. p. 471. All the works of ARMINIUS

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nomination of *Remonstrants*, from an humble petition, entitled their *Remonstrances*, which they addressed, in the year 1610, to the states of *Holland*; and as the patrons of Calvinism presented an address, in opposition to this, which they called their *Counter-remonstrances*, so did they, in consequence thereof, receive the name of *Counter-remonstrants*.

The commencement
of Armi-
nianism.

II. ARMINIUS, though he had imbibed in his tender years the doctrines of *Geneva*, and had even received his theological education in the university of that city, yet rejected, when he arrived at the age of manhood, the sentiments, concerning predestination and the Divine Decrees, that are adopted by the greatest part of the Reformed churches, and embraced the principles and communion of those, whose religious system extends the love of the Supreme Being and the merits of JESUS CHRIST to all mankind [b]. As time and deep meditation had only served to confirm him in these principles, he thought himself obliged, by the dictates both of candour and conscience, to profess them publicly, when he had obtained the chair of divinity in the university of *Leyden*, and to oppose the doctrine and sentiments of CALVIN on these heads, which had been followed by the greatest

are comprised in one moderate *quarto* volume. The edition I have now before me, was printed at *Francfort*, in the year 1634. They, who would form a just and accurate notion of the temper, genius, and doctrine of this divine, will do well to peruse, with particular attention, that part of his works that is known under the title of his *Disputationes publicæ et privatæ*. There is, in his manner of reasoning, and also in his phraseology, some little remains of the scholastic jargon of that age; but we find nevertheless in his writings, upon the whole, much of that simplicity and perspicuity, which his followers have always looked upon, and still consider, as among the principal qualities of a Christian minister. For an account of the Arminian *Confessions of Faith* and the historical writers who have treated of this sect. see JO. CHRIST. KOECHERUS, *Biblioth. Theol. Symbolicæ*, p. 481.

[b] BERTIUS, in his *Funeral Oration* on ARMINIUS, BRANDT, in his *History of his Life*, p. 22. and almost all the ecclesiastical historians of this period, mention the occasion of this change in the sentiments of ARMINIUS. It happened in the year 1591, as appears from the remarkable letter of ARMINIUS to GRYNÆUS, which bears date that same year, and in which the former proposes to the latter some of his theological doubts. This letter is published in the *Biblioth. Brem. Theol. Philolog.* tom. iii. p. 324.

part of the Dutch clergy. Two considerations encouraged him, in a particular manner, to venture upon this open declaration of his sentiments; for he was persuaded, on the one hand, that there were many persons, beside himself, and, among these, some of the first rank and dignity, that were highly disgusted at the doctrine of absolute decrees; and, on the other, he knew that the Belgic doctors were neither obliged by their confession of faith, nor by any other public law, to adopt and propagate the principles of CALVIN. Thus animated and encouraged, ARMINIUS taught his sentiments publicly, with great freedom and equal success, and persuaded many of the truth of his doctrine; but as Calvinism was at this time in a flourishing state in *Holland*, this freedom procured him a multitude of enemies, and drew upon him the severest marks of disapprobation and resentment from those that adhered to the theological system of *Geneva*, and more especially from FRANCIS GOMAR, his colleague. Thus commenced that long, tedious, and intricate controversy, that afterwards made such a noise in *Europe*; ARMINIUS died in the year 1609, when it was just beginning to involve his country in contention and discord [c].

III. After the death of ARMINIUS, the combat seemed to be carried on, during some years, between the contending parties, with equal success; so that it was not easy to foresee which side would gain the ascendant.

The progress
of Arminia-
nism.

[c] The history of this controversy, and of the public discords and tumults it occasioned, is more circumstantially related by BRANDT, in the second and third volumes of his *History of the Reformation*, than by any other writer. This excellent history is written in Dutch; but there is an abridgment of it in French, in three volumes 8vo, which has been translated into English. Add to this, UYTENBOGARD's *Ecclesiastical History*, written also in Dutch.—LIMBORCH *Historia vitæ Episcopii*.—The *Epistolæ Clarorum Virorum*, published by LIMBORCH.—Those, who desire a more concise view of this contest, will find it in LIMBORCH's *Relatio Historica de origine et progressu Controversiarum in Fœderato Belgio de Prædestinatione et capitibus annexis*, which is subjoined to the latter editions of his *Theologia Christiana*, or Body of Divinity. It is true, all these are Arminians, and, as impartiality requires our hearing both sides, the reader may consult TRIGLAND's *Ecclesiastical History*, composed likewise in Dutch, and a prodigious number of Polemical writings published against the Arminians.

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The demands of the Arminians were moderate; they required no more than a bare toleration for their religious sentiments [d]; and some of the first men in the republic, such as OLDENBARNEVELDT, GROTIUS, HOOGERBEETS, and several others, looked upon these demands as reasonable and just. It was the opinion of these great men, that as the points in debate had not been determined by the *Belgic confession of faith*, every individual had an unquestionable right to judge for himself; and that more especially in a free state, which had thrown off the yoke of spiritual despotism and civil tyranny. In consequence of this persuasion, they used their utmost efforts to accommodate matters, and left no methods unemployed to engage the Calvinists to treat with Christian moderation and forbearance their dissenting brethren. These efforts were at first attended with some prospect of success. MAURICE, prince of *Orange*, and the Princess Dowager his mother, countenanced these pacific measures, though the former became afterwards one of the warmest adversaries of the Arminians. Hence a conference was held, in the year 1611, at the *Hague*, between the contending parties; another at *Delft*, in the year 1613; and hence also that pacific edict issued out in 1614, by the states of *Holland*, to exhort them to charity and mutual forbearance; not to mention a number of expedients applied in vain to prevent the schism that threatened the church [e]. But these measures confirmed, instead of removing, the apprehensions of the Calvinists; from day to day they were still more firmly persuaded, that the Arminians aimed at nothing less than the ruin of all religion; and hence they censured their magistrates with great warmth and freedom, for interposing their authority to promote peace and union with such

[d] This toleration was offered them in the conference held at the *Hague*, in the year 1611, provided they would renounce the errors of Socinianism. See TRIGLAND, *loc. cit.*—See also HENRY BRANDT's *Collatio scripto habita Hagæ-comitum*, printed at *Zerichée*, in 1715.

[e] The writers, who have given accounts of these transactions, are well known: we shall only mention the first and second volumes of the *Histoire de LOUIS XIII.*, by LE VASSOR, who treats largely and accurately of these religious commotions, and of the civil transactions that were connected with them.

adver-

adversaries [f]. And those, who are well informed and impartial, must candidly acknowledge, that the Arminians were far from being sufficiently cautious in avoiding connexions with persons of loose principles; and that by frequenting the company of those, whose sentiments were entirely different from the received doctrines of the Reformed church, they furnished their enemies with a pretext for suspecting their own principles, and presenting their theological system in the worst colours.

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IV. It is worthy of observation, that this unhappy controversy, which assumed another form, and was rendered more comprehensive by new subjects of contention, after the synod of *Dort*, was, at this time, confined to the doctrines relating to Predestination and Grace. The sentiments of the Arminians concerning these intricate points were comprehended in *five articles*. They held,

“ 1. That God, from all eternity, determined to bestow
“ salvation on those, whom he foresaw would persevere
“ unto the end in their faith in CHRIST JESUS; and to
“ inflict everlasting punishments on those, who should
“ continue in their unbelief and resist, unto the end, his
“ divine succours :

The five ar-
ticles of Ar-
minianism.

“ 2. That JESUS CHRIST, by his death and suffer-
“ ings, made an atonement for the sins of all mankind
“ in general, and of every individual in particular :—
“ that, however, none, but those who believe in him,
“ can be partakers of their divine benefit.

“ 3. That *true faith* cannot proceed from the exercise
“ of our natural faculties and powers, nor from the force
“ and operation of free will ; since man, in consequence
“ of his natural corruption, is incapable either of thinking
“ or doing any good thing ; and that therefore it is ne-
“ cessary to his conversion and salvation, that he be re-

[f] The conduct of the States of *Holland*, who employed not only the language of persuasion, but also the voice of authority, in order to calm these commotions and restore peace in the church, was defended, with his usual learning and eloquence, by GROTIUS, in two treatises. The one, which contains the general principles on which this defence is founded, is entitled, *De jure summarum potestatum circa sacra* ; the other, in which these principles are peculiarly applied in justifying the conduct of the States, was published, in the year 1613, under the following title : *Ordinum Hollandiæ ac Westfrisiæ Pietas a multorum calumniis vindicata*.

“ generated and renewed by the operation of the Holy
 “ Ghost, which is the gift of God, through JESUS
 “ CHRIST.

“ 4. That this *Divine Grace*, or energy of the Holy
 “ Ghost, which heals the disorder of a corrupt nature,
 “ begins, advances, and brings to perfection every
 “ thing, that can be called *good* in man ; and that, con-
 “ sequently, all good works, without exception, are to
 “ be attributed to God alone, and to the operation of
 “ his grace ; that, nevertheless, this grace does not *force*
 “ the man to act against his inclination, but may be *re-*
 “ *sisted* and rendered *ineffectual* by the perverse will of the
 “ impenitent sinner.

“ 5. That they, who are united to CHRIST by faith,
 “ are thereby furnished with abundant strength, and with
 “ succours sufficient to enable them to triumph over the
 “ seduction of Satan, and the allurements of sin and temp-
 “ tation ; but that the question, *Whether such MAY fall*
 “ *from their faith, and forfeit finally this state of grace?*
 “ has not been yet resolved with sufficient perspicuity ;
 “ and must, therefore, be yet more carefully examined
 “ by an attentive study of what the holy Scriptures have
 “ declared in relation to this important point.”

It is to be observed, that this last article was afterwards
 changed by the Arminians, who, in process of time,
 declared their sentiments with less caution, and positively
 affirmed, that *the saints might fall from a state of grace*
 [g].

If we are to judge of men's sentiments by their words
 and declarations, the tenets of the Arminians, at the
 period of time now under consideration, bear a manifest
 resemblance of the Lutheran system. But the Calvinists
 did not judge in this manner ; on the contrary, they ex-
 plained the words and declarations of the Arminians ac-
 cording to the notions they had formed of their hidden
 sentiments ; and, instead of judging of their opinions by
 their expressions, they judged of their expressions by their

[g] The history of these *Five Articles*, and more particularly of
 their reception and progress in *England*, has been written by Dr.
 HEYLIN, whose book was translated into Dutch by the learned and
 eloquent BRANDT, and published at *Rotterdam* in the year 1687.

opinions. They maintained, that the Arminians designed, under these specious and artful declarations, to insinuate the poison of Socinianism and Pelagianism into unwary and uninstructed minds. The secret thoughts of men are only known to Him, who is the searcher of hearts; and it is his privilege alone to pronounce judgment upon those intentions and designs that are concealed from public view. But, if we were allowed to interpret the *five articles* now mentioned in a sense conformable to what the leading doctors among the Arminians have taught in later times concerning these points, it would be difficult to shew, that the suspicions of the Calvinists were entirely groundless. For it is certain, whatever the Arminians may alledge to the contrary, that the sentiments of their most eminent theological writers, after the synod of *Dort*, concerning Divine Grace, and the other doctrines that are connected with it, approached much nearer to the opinions of the Pelagians and Semi-pelagians than to those of the Lutheran church [b].

V. The mild and favourable treatment the Arminians received from the magistrates of *Holland*, and from several persons of merit and distinction, encouraged them to hope, that their affairs would take a prosperous turn, or at least that their cause was not desperate, when an unexpected and sudden storm arose against them, and blasted their expectations. This change was owing to causes entirely foreign to religion; and its origin must be sought for in those connexions, which can scarcely be admitted as possible by the philosopher, but are perpetually presented to the view of the historian. A secret misunderstanding had for some time subsisted between the Stadtholder MAURICE, prince of *Orange*, and some of the

Prince Maurice declares against the Arminians.

[b] This is a curious remark. It would seem as if the Lutherans were not Semi-pelagians; as if they considered man as absolutely *passive* in the work of his conversion and sanctification; but such an opinion surely has never been the general doctrine of the Lutheran church, however rigorously LUTHER may have expressed himself on that head in some unguarded moments; more especially it may be affirmed that in later times the Lutherans are, to a man, Semi-pelagians; and let it not be thought, that this is imputed to them as a reproach.

principal

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principal magistrates and ministers of the new republic, such as OLDENBARNEVELDT, GROTIUS, and HOOGERBEETS; and this misunderstanding had at length broke out into an open enmity and discord. The views of this great prince are differently represented by different historians. Some alledge, that he had formed the design of getting himself declared count of *Holland*, a dignity which WILLIAM I, the glorious founder of Belgic liberty, is also said to have had in view [i]. Others affirm, that he only aspired after a greater degree of authority and influence than seemed consistent with the liberties of the republic; it is at least certain, that some of the principal persons in the government suspected him of aiming at supreme dominion. The leading men above-mentioned opposed these designs; and these leading men were the patrons of the Arminians. The *Arminians* adhered to these their patrons and defenders, without whose aid they could have no prospect of security or protection. Their adversaries the *Gomarists*, on the contrary, seconded the views, and espoused the interests of the prince, and inflamed his resentment, which had been already more or less kindled by various suggestions, to the disad-

[i] That MAURICE aimed at the dignity of Count of *Holland*, we learn from AUBERY's *Memoires pour servir à l'Histoire de Hollande et des autres Provinces Unies*, sect. ii. p. 216. *Ed. Paris*. If we are to believe AUBERY (informed by his father, who was, at that time, ambassador of *France* at the *Hague*), OLDENBARNEVELDT disapproved of this design, prevented its execution, and lost his life by his bold opposition to the views of the prince. This account is looked upon as erroneous by LE VASSOR, who takes much pains to refute it, and indeed with success, in his *Histoire de LOUIS XIII*, tom. ii. p. ii. p. 123. LE CLERC, in his *Biblioth. Choisie*, tom. ii. p. 134. and in his *History of the United Provinces*, endeavours to confirm what is related by AUBERY, and also affirms, that the project, formed by MAURICE, had been formed before by his father. The determination of this debated point is not necessary to our present purpose. It is sufficient to observe, what is acknowledged on all sides, that OLDENBARNEVELDT and his associates suspected Prince MAURICE of a design to encroach upon the liberties of the republic, and to arrogate to himself the supreme dominion. Hence the zeal of BARNEVELDT to weaken his influence and to set bounds to his authority: hence the indignation and resentment of MAURICE: and hence the downfall of the Arminian sect, which enjoyed the patronage, and adhered to the interests, of OLDENBARNEVELDT and GROTIUS.

vantage

vantage of the Arminians, and of those who protected them. Thus, after mutual suspicions and discontents, the flame broke out with violence; and MAURICE resolved the downfall of those, who ruled the republic, without shewing a proper regard to his counsels; and also of the Arminians, who espoused their cause. The leading men, that sat at the helm of government, were cast into prison. OLDENBARNEVELDT, a man of gravity and wisdom, whose hairs were grown grey in the service of his country, lost his life on a public scaffold; while GROTIUS and HOOGERBEETS were condemned to a perpetual prison [k], under what pretext, or in conse-

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[k] The truth of this general account of these unhappy divisions will undoubtedly be acknowledged by all parties, particularly at this period of time, when these tumults and commotions have subsided, and the spirit of party is less blind, partial, and violent. And the candid and ingenuous Calvinists who acknowledge this, will not thereby do the smallest prejudice to their cause. For should they even grant (what I neither pretend to affirm nor deny) that their ancestors, carried away by the impetuous spirit of the times, defended their religious opinions in a manner that was far from being consistent with the dictates of moderation and prudence, no rational conclusion can be drawn from this, either against them or the goodness of their cause. For it is well known, both by observation and experience, that unjustifiable things have often been done by men, whose characters and intentions, in the general, were good and upright; and that a good cause has frequently been maintained by methods that would not bear a rigorous examination. What I have said with brevity on this subject is confirmed and amplified by LE CLERC, in his *Histoire des Provinces Unies*, and the *Biblioth. Choisie*, tom. ii. p. 134. and also by GROTIUS, in his *Apologeticus eorum, qui Hollandiæ et Westfrisiæ, et vicinis quibusdam nationibus præfuerant ante mutationem quæ evenit An. 1618*. The life of OLDENBARNEVELDT, written in Dutch, was published at the *Hague* in 4to, in the year 1648. The history of his trial, and of the judgment pronounced on the famous triumvirate, mentioned above, was drawn, by GERARD BRANDT, from authentic records, and published under the following title: *Historie van de Rechtspleginge gehouden in den jaaren 1618 et 1619, omtrent de drie gevangene Heeren JOHANN VAN OLDENBARNEVELDT, ROMBOUT HOOGERBEETS, en HUGO DE GROOT*; a third edition of this book, augmented with Annotations, was published in 4to at *Rotterdam*, in the year 1723. The *History of the Life and Actions of GROTIUS*, composed in Dutch by CASPAR BRANDT and ADRIAN VAN CATTENBURGH, and drawn mostly from original papers, casts a considerable degree of light on the history of the transactions now before us. This famous work was published in the year 1727, in two volumes in folio, at *Dort* and *Amsterdam*, under the following title: *Historie van het leven des Heeron* HUIS
quence

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quence of what accusations or crimes, is unknown to us [1]. As the Arminians were not charged with any violation of the laws, but merely with departing from the established religion, their cause was not of such a nature as rendered it cognizable by a civil tribunal. That, however, this cause might be regularly condemned, it was judged proper to bring it before an ecclesiastical assembly or national synod. This method of proceeding was agreeable to the sentiments and principles of the Calvinists, who are of opinion that all spiritual concerns and religious controversies ought to be judged and decided by an ecclesiastical assembly or council [m].

DE GROOT, *beschreven tot den Anfang van zyn Gesandschap wegens de Koninginne en Kroone van Zweden aan't Hof van Vrankryck door CASPARD BRANDT, en vervolgt tot zyn dood door ADRIAN VAN CATTENBURGH.* Those, who desire to form a true and accurate notion of the character and conduct of GROTIUS, and to see him as it were near hand, must have recourse to this excellent work; since all the other accounts of this great man are insipid, lifeless, and exhibit little else than a poor shadow, instead of a real and animated substance. The life of GROTIUS, composed by BURIGNI in French, and published successively at *Paris* and *Amsterdam*, in two volumes in 8vo, deserves perhaps to be included in this general censure; it is at least a very indifferent and superficial performance. There appeared in *Holland* a warm vindication of the memory of this great man, in a work published at *Delft*, in 1727, and entitled *Grotii Manes ab iniquis obtreptionibus vindicati; accedit scriptorum ejus, tum editorum tum ineditorum, Conspectus Triplex.* See the following note.

[1] Dr. MOSHEIM, however impartial, seems to have consulted more the authors of one side than of the other; probably because they are more numerous and more universally known. When he published this history, the world was not favoured with the *Letters, Memoirs, and Negotiations of Sir DUDLEY CARLETON*; which Lord ROYSTON (now earl of HARDWICK) drew forth some years ago from his inestimable treasure of historical manuscripts, and presented to the public, or rather at first to a select number of persons, to whom he distributed a small number of copies of these *Negotiations*, printed at his own expence. They were soon translated both into Dutch and French; and, though it cannot be affirmed, that the spirit of party is no where discoverable in them, yet they contain anecdotes with respect both to OLDENBARNEVELDT and GROTIUS, that the Arminians and the other patrons of these two great men have been studious to conceal. These anecdotes, though they may not be at all sufficient to justify the severities exercised against these eminent men, would, however, have prevented Dr. MOSHEIM from saying, that he knew not under what pretext they were arrested.

[m] The Calvinists are not particular in this; and indeed it is natural that debates purely theological should be discussed in an assembly of Divines.

VI. Accord-

VI. Accordingly a synod was convoked at *Dort*, in the year 1618, by the counsels and influence of prince MAURICE [n], at which were present ecclesiastical deputies from the United Provinces, as also from the churches of *England*, *Hessia*, *Bremen*, *Switzerland*, and the *Palatinate*. The leading men among the Arminians appeared before this famous assembly, to defend their cause; and they had at their head, SIMON EPISCOPIUS, who was, at that time, professor of divinity at *Leyden*, had formerly been the disciple of ARMINIUS, and was admired, even by his enemies, on account of the depth of his judgment, the extent of his learning, and the force of his eloquence. This eminent man addressed a discourse, full of moderation, gravity, and elocution, to the assembled divines; but this was no sooner finished, than difficulties arose, which prevented the conference the Arminians had demanded, in order to shew the grounds, in reason and scripture, on which their opinions were founded. The Arminian deputies proposed to begin the defence of their cause by refuting the opinions of the Calvinists their adversaries. This proposal was rejected by the synod, which looked upon the Arminians as a sett of men that lay under the charge of heresy; and therefore thought it incumbent upon them first to declare and prove their own opinions, before they could be allowed to combat the sentiments of others. The design of the Arminians, in the proposal they made, was probably to get the people on their side, by such an unfavourable representation of the Calvinistical system, and of the harsh consequences, that seem deducible from it, as might excite a disgust, in the minds of those that were present, against its patrons and abettors. And it is more than

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The synod
of *Dort*.

☞ [n] Our author always forgets to mention the order, issued out by the States general, for the convocation of this famous synod; and by his manner of expressing himself, and particularly by the phrase (*MAURITIO auctore*), would seem to insinuate, that it was by the prince that this assembly was called together. The legitimacy of the manner of convoking this synod was questioned by OLDENBARNEVELDT, who maintained that the States-General had no sort of Authority in matters of religion, not even the power of assembling a synod; affirming that this was an act of sovereignty, that belonged to each province separately and respectively. See CARLETON's *Letters*, &c.

probable,

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probable, that one of the principal reasons, that engaged the members of the synod to reject this proposal, was a consideration of the genius and eloquence of EPISCOPIUS, and an apprehension of the effects they might produce upon the multitude. When all the methods employed to persuade the Arminians to submit to the manner of proceeding, proposed by the synod, proved ineffectual, they were excluded from that assembly, and returned home, complaining bitterly of the rigour and partiality with which they had been treated. Their cause was nevertheless tried in their absence, and, in consequence of a strict examination of their writings, they were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. This sentence was followed by its natural effects, which were the excommunication of the Arminians, the suppression of their religious assemblies, and the deprivation of their ministers. In this unhappy contest, the candid and impartial observer will easily perceive that there were faults committed on both sides. Which of the contending parties is most worthy of censure is a point, whose discussion is foreign to our present purpose [o].

The judgment that ought to be formed concerning this synod.

VII. We shall not here appreciate either the merit or demerit of the divines, that were assembled in this famous synod; but we cannot help observing that their

[o] The writers who have given accounts of the synod of Dort are mentioned by JO. ALBERT. FABRICIUS, in his *Biblioth. Græc.* vol. xi. p. 723. The most ample account of this famous assembly has been given by BRANDT, in the second and third volumes of his *History of the Reformation in the United Provinces*; but, as this author is an Arminian, it will not be improper to compare his relation with a work of the learned LEYDEKKER, in which the piety and justice of the proceedings of this synod are vindicated against the censures of BRANDT. This work, which is composed in Dutch, was published in two volumes in 4to, at *Amsterdam*, in the year 1705 and 1707, under the following title: *Eere van de Nationale Synode, van Dordrecht voorgestaan en bevestigd tegen de beschuldigingen van G. BRANDT*. After comparing diligently these two productions, I could see no enormous error in BRANDT; for in truth, these two writers do not so much differ about facts, as they do in the reasoning they deduce from them, and in their accounts of the causes from whence they proceeded. The reader will do well to consult the *Letters* of the learned and worthy Mr. JOHN HALES of *Eaton*, who was an impartial spectator of the proceedings of this famous synod, and who relates with candour and simplicity what he saw and heard.

sanctity,

sanctity, wisdom, and virtue have been exalted beyond all measure by the Calvinists, while their partiality, violence, and their other defects, have been exaggerated with a certain degree of malignity by the Arminians [p]. There is no sort of doubt, but that, among the members of this assembly, who sat in judgment upon the Arminians, there were several persons equally distinguished by their learning, piety, and integrity, who acted with upright intentions, and had not the least notion, that the steps they were taking, or encouraging, were at all inconsistent with equity and wisdom. On the other hand, it appears with the utmost evidence, that the Arminians had reason to complain of several circumstances that strike us in the history of this remarkable period. It is plain, in the first place, that the ruin of their community was a point, not only premeditated, but determined even before the meeting of the national synod [q]; and that this synod was not so much assembled to examine the doctrine of the Arminians, in order to see whether it was worthy of toleration and indulgence, as to publish and execute with a certain solemnity, with an air of justice, and with the suffrage and consent of foreign divines, whose authority was respectable, a sentence already drawn up and agreed upon by those who had the principal direction in these affairs. It is further to be observed, that the accusers and adversaries of the Arminians were their judges, and that BOGERMAN, who presided in this famous synod, was distinguished by his peculiar hatred of that sect; that neither the Dutch nor foreign divines had the liberty of giving their suffrage according to their own private sentiments, but were obliged to deliver the opinions of the princes and magistrates, of whose orders they were the depositaries [r];

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[p] All that appeared unfair to the Arminians in the proceedings of this synod, has been collected together in a Dutch book, entitled, *Nulliteten, Misbandelingen, ende anbyllike Procedurin des Nationalen Synodi gehouden binnen Dordrecht, &c.*

[q] This assertion is of too weighty a nature to be advanced without sufficient proof. Our author quotes no authority for it.

[r] Here our author has fallen into a palpable mistake. The Dutch divines had no commission but from their respective consistories, or subordinate ecclesiastical assemblies; nor are they ever depositaries of the orders of their magistrates, who have lay-deputies to re-

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that the influence of the lay-deputies, who appeared in the synod with commissions from the States-general and the prince of *Orange*, was still superior to that of the ecclesiastical members, who sat as judges; and, lastly, that the solemn promise, made to the Arminians, when they were summoned before the synod, that *they should be allowed the freedom of explaining and defending their opinions, as far as they thought proper, or necessary to their justification*, was manifestly violated [t].

VIII. The Arminians, in consequence of the decision of the synod, were considered as enemies of their country and of its established religion; and they were accordingly treated with great severity. They were deprived of all their posts and employments, whether ecclesiastical or civil; and, which they looked upon as a yet more intolerable instance of the rigour of their adversaries, their ministers were silenced, and their congregations were suppressed. They refused obedience to the order, by which their pastors were prohibited from performing, in public, their ministerial functions; and thus drew upon themselves anew the resentment of their superiors, who punished them by fines, imprisonment, exile, and other marks of ignominy. To avoid these vexations, many of them retired to *Antwerp*, others fled to *France*; while a considerable number, accepting the invitation sent to them by FREDERIC, duke of *Holstein*, formed a colony, which settled in the dominions of that prince, and built for themselves a handsome town, called *Frederickstadt*, in the dutchy of *Sleswyck*, where they still live happy and unmolested, in the open profession and free exercise of their religion. The heads of this colony were persons of distinction, who had been obliged to leave their native country on account of these troubles, particularly ADRIAN VANDER WAEL, who was the first

present them both in provincial and national synods. As to the English and other foreign doctors that appeared in the synod of *Dort*, the case perhaps may have been somewhat different.

[t] See LE VASSOR, *Histoire du Regne de LOUIS XIII*, tom. iii. livr. xii. p. 365, 366.—and MOSHEIM's Preface to the Latin translation of HALE's account of the synod of *Dort*, p. 394—400.

governor

governor of the new city [u]. Among the persecuted ecclesiastics, who followed this colony, were, the famous VORSTIUS, who, by his religious sentiments, which differed but little from the Socinian system, had rendered the Arminians particularly odious, GREVINCKHOVIUS, a man of a resolute spirit, who had been pastor at *Rotterdam*, GOULART, GREVIUS, WALTERS, NARSIVS, and others [w].

IX. After the death of Prince MAURICE, which happened in the year 1625, the Arminian exiles experienced the mildness and clemency of his brother and successor FREDERIC HENRY, under whose administration they were recalled from banishment, and restored to their former reputation and tranquillity. Those, who had taken refuge in the kingdom of *France* and in the *Spanish Netherlands*, were the first that embraced this occasion of returning to their native country, where they erected churches in several places, and more particularly in the cities of *Amsterdam* and *Rotterdam*, under the mild shade of a religious toleration. That they might also have a public seminary of learning for the instruction of their youth, and the propagation of their theological principles, they founded a college at *Amsterdam*, in which two professors were appointed to instruct the candidates for the ministry, in the various branches of literature and science, sacred and profane. SIMON EPISCOPIUS was the first professor of theology among the Arminians; and since his time the seminary, now mentioned, has been, generally speaking, furnished with professors eminent for their learning and genius, such as COURCELLES, POE-

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They are re-
called from
exile.

[u] The history of this colony is accurately related in the famous letters published by PHILIP LIMBORCH and CHRISTIAN HARTSOEKER, entitled, *Epistolæ præstantium et eruditorum virorum Ecclesiastica et Theologica*, of which the last edition was published in folio at *Amsterdam*, in the year 1704.—See also JO. MOLLERI *Introductio in Histor. Chersonesi-Cimbrica*, p. ii. p. 108.—and PONTOPPIDANI *Annales Ecclesiæ Danicæ Diplomatici*, tom. iii. p. 714.

[w] For an ample account of VORSTIUS, see JO. MOLLERI *Cimbria Litterata*, tom. ii. p. 931. as also p. 242. 247. 249. 255. 576. where we find a particular account of the other ecclesiastics abovementioned.

C E N T. LENBURG, LIMBORCH, LE CLERC, CATTENBURGH
 XVII. [x], and WETSTEIN.
 S E C T. II. X. We have already seen, that the original difference
 P A R T I. between the Arminians and the Calvinists was entirely

The ancient
 and modern
 system of
 Arminia-
 nism.

confined to the *five points* mentioned above, relative to the doctrines of Predestination and Grace; and it was the doctrine of the *former* concerning these points alone that occasioned their condemnation in the synod of *Dort*. It is further to be observed, that these five points, as explained at that time by the Arminians, seemed to differ very little from the Lutheran system. But after the synod of *Dort*, and more especially after the return of the Arminian exiles into their native country, the theological system of this community underwent a remarkable change, and assumed an aspect, that distinguished it entirely from that of all other Christian churches. For then they gave a new explication of these *five articles*, that made them almost coincide with the doctrine of those who deny the necessity of divine succours in the work of conversion and in the paths of virtue. Nay, they went still further, and, bringing the greatest part of the doctrines of Christianity before the tribunal of reason, they modified them considerably, and reduced them to an excessive degree of simplicity. ARMINIUS, the parent and founder of the community, was, undoubtedly, the inventor of this new form of doctrine, and taught it to his disciples [y]; but it was

[x] There is an accurate account of these and the other Arminian writers given by ADRIAN VAN CATTENBURGH, in his *Bibliotheca Scriptorum Remonstrantium*, printed in 8vo at *Amsterdam* in the year 1728.

[y] It is a common opinion, that the ancient Arminians, who flourished before the synod of *Dort*, were much more sound in their opinions, and strict in their morals, than those who have lived after this period; that ARMINIUS himself only rejected the Calvinistical doctrine of absolute decrees, and what he took to be its immediate consequences, adopting in all other points the doctrines received in the Reformed churches; but that his disciples, and more especially EPISCOPIUS, had boldly transgressed the bounds that had been wisely prescribed by their master, and had gone over to the Pelagians, and even to the Socinians. Such, I say, is the opinion commonly entertained concerning this matter. But it appears, on the contrary, evident to me, that ARMINIUS himself had laid the plan of that theological system, that was, in after-times, embraced by his follow-
 first

first digested into a regular system, and embellished with the charms of a masculine eloquence, by EPISCOPIUS, whose learning and genius have given him a place among the Arminian doctors, next to their founder [z].

XI. The great and ultimate end the Arminians seem to have in view, is, that Christians, though divided in their opinions, may be united in fraternal charity and love, and thus be formed into one family or community, notwithstanding the diversity of their theological sentiments. In order to execute their benevolent purpose, they maintain, that CHRIST demands from his servants more *virtue* than *faith*; that he has confined that belief, which is essential to salvation, to a few articles; that, on the other hand, the rules of practice, he has prescribed, are extremely large in their extent; and that charity and virtue ought to be the principal study of true Christians. Their definition of a true Christian is somewhat latitudinarian in point of belief. According to their account

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[z] The life of this eminent man was composed in Latin by the learned and judicious LIMBORCH, and is singularly worthy of an attentive perusal. It was published at *Amsterdam* in 8vo in the year 1701.

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The ancient
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system of
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The great end proposed by the Arminian system, and its principal heads.

XI. The great and ultimate end the Arminians seem to have in view; is, that Christians, though divided in their opinions, may be united in fraternal charity and love, and thus be formed into one family or community, notwithstanding the diversity of their theological sentiments. In order to execute their benevolent purpose, they maintain, that CHRIST demands from his servants more *virtue* than *faith*; that he has confined that belief, which is essential to salvation, to a few articles; that, on the other hand, the rules of practice, he has prescribed, are extremely large in their extent; and that charity and virtue ought to be the principal study of true Christians. Their definition of a true Christian is somewhat latitudinarian in point of belief. According to their account

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of things, every person is a genuine subject of the kingdom of CHRIST, "1. Who receives the holy Scriptures, "and more especially the New Testament, as the rule "of his faith, however he may think proper to interpret and explain these sacred oracles; 2. Who abstains from idolatry and polytheism, with all their concomitant absurdities; 3. Who leads a decent, honest, and virtuous life, directed and regulated by the laws of God; and 4. Who never discovers a spirit of persecution, discord, or ill-will towards those who differ from him in their religious sentiments, or in their manner of interpreting the holy Scriptures." Thus the wide bosom of the Arminian church is opened to all who profess themselves Christians, however essentially they may differ from each other in their theological opinions. The papists alone are excluded from this extensive communion, and this because they esteem it lawful [a] to persecute those who will not submit to the yoke of the Roman pontif [b]. It is not our design here either

[a] It is not only on account of their *persecuting spirit*, but also on account of their *idolatrous worship*, that the Arminians exclude the papists from their communion. See the following note.

[b] For a full and accurate representation of this matter, the reader need scarcely have recourse to any other treatise, than that which is published in the first volume of the works of EPISCOPIUS (p. 508.) under the following title: *Verus Theologus Remonstrans, sive vera Remonstrantium Theologia de errantibus dilucida declaratio*. This treatise is written with precision and perspicuity. LE CLERC, in the *Dedication* prefixed to his Latin translation of Dr. HAMMOND's *Paraphrase and Commentary on the New Testament*, gives a brief account of the Arminian principles and terms of communion in the following words, addressed to the learned men of that sect: *You declare*, says he, *that they ONLY are excluded from your communion, who are chargeable with idolatry—who do not receive the holy Scriptures as the rule of faith—who trample upon the precepts of CHRIST by their licentious manners and actions—and who persecute those who differ from them in matters of religion**. Many writers affirm, that the Arminians acknowledge as their Brethren all those who receive that form of doctrine, that is known under the denomination of the *Apostle's Creed*. But that these writers are mistaken, appears sufficiently from what has been already said on this subject; and is further confirmed by the express testimony of LE CLERC, who (in his *Biblioth. Ancienne et Mod.*

* The original words of LE CLERC are, *Proferi soletis . . . eos duntaxat a vobis excludi, qui (1) idolatria sunt contaminati, (2) qui minime habent scripturam pro fidei norma, (3) qui impuris moribus sancta Christi præcepta conculcant, (4) aut qui denique alius religionis causa vexant.*

to justify or condemn these latitudinarian terms of communion; it is true, indeed, that, if other Christian churches adopted them, diversity of sentiments would be no longer an obstacle to mutual love and concord.

XII. From all this it appears plainly enough, that the Arminian community was a kind of *medley*, composed of persons of different principles, and that, properly speaking, it could have no fixed and stable form or system of doctrine. The Arminians, however, foreseeing that this circumstance might be objected to them as a matter of reproach, and unwilling to pass for a society connected by no common principles or bond of union, have adopted, as their *Confession of Faith*, a kind of theological system, drawn up by EPISCOPIUS, and expressed, for the most part, in the words and phrases of holy Scripture [c]. But as none of their pastors are obliged, either by oath, declaration, or tacit compact, to adhere strictly to this confession, and as, on the contrary, by the fundamental constitution of this community, every one is authorised to interpret its expressions (which are in effect susceptible of various significations) in a manner conformable to their peculiar sentiments; it evidently follows, that we cannot deduce from thence an accurate and consistent view of Arminianism, or know with any degree of certainty what doctrines are adopted or rejected by this sect. Hence it happens, that the Arminian doctors differ widely among themselves concerning some of the most important doctrines of Christianity [d]; nor are they universally agreed or entirely uniform in their sentiments of almost any one point, if we except the

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The Arminian Confession of Faith.

tom. xxv. p. 119.) declares that it is not true, that the Arminians admit to their communion all those who receive the *Apostles Creed*; his words are, *Ils se trompent; ils (the Arminians) offrent la communion à tous ceux, qui reçoivent l'écriture sainte comme la seule règle de la foi et des mœurs, et qui ne sont ni idolâtres ni persécuteurs.*

[c] This Confession of Faith is extant in Latin, Dutch, and German. The Latin edition of it is to be found in the works of EPISCOPIUS, tom. ii. p. ii. p. 69.—Where may be found also a *Defence* of this *Confession* against the objection of the professors of divinity at *Leyden*.

[d] They who will be at the pains of comparing together the theological writings of EPISCOPIUS, COURCELLES, LIMBORCH, LE CLERC, and CATTENBURGH, will see clearly the diversity of sentiments that reigns among the Arminian doctors.

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doctrines of Predestination and Grace. They all, indeed, unanimously adhere to the doctrine, that excluded their ancestors from the communion of the Reformed churches, even *that the love of God extends itself equally to all mankind; that no mortal is rendered finally unhappy by an eternal and invincible decree; and that the misery of those that perish comes from themselves*; but they explain this doctrine in a very different manner from that in which it was formerly understood. Be that as it may, this is the fundamental doctrine of the Arminians, and whoever opposes it, becomes thereby an adversary to the whole community; whereas those, whose objections are levelled at particular tenets which are found in the writings of the Arminian divines, cannot be said, with any degree of propriety, to attack or censure the Arminian church, whose theological system, a few articles excepted, is vague and uncertain [e], and is not characterised by any fixed set of doctrines and principles. Such only attack certain doctors of that communion, who are divided among themselves, and do not agree, even in their explanations of the doctrine relating to the extent of the divine love and mercy; though this be the fundamental point that occasioned their separation from the Reformed churches.

The present
state of Ar-
minianism.

XIII. The Arminian church makes, at present, but an inconsiderable figure, when compared with the Reformed; and, if credit may be given to public report, it declines from day to day. The Arminians have still in the United Provinces thirty-four congregations, more or less numerous, which are furnished with eighty-four pastors; besides these, their church at *Fredericstadt*, in the dutchy of *Holstein*, still subsists. It cannot however be said, that the credit and influence of their religious principles have declined with the external lustre of their community; since it is well known, that their senti-

[e] What renders the *Arminian Confession of Faith* an uncertain representation of the sentiments of the community is, the liberty in which every pastor is indulged of departing from it, when he finds any of its doctrines in contradiction with his private opinions. See the *Introduction to the Arminian Confession of Faith*, in the third volume of the French abridgment of BRANDT's *History of the Reformation of the Netherlands*.

ments

ments were early adopted in several countries, and were secretly received by many who had not the courage to profess them openly. Every one is acquainted with the change that has taken place in the established church of *England*, whose clergy, generally speaking, since the time of Archbishop LAUD, have embraced the Arminian doctrine concerning Predestination and Grace; and, since the restoration of CHARLES II, have discovered a strong propensity to many other tenets of the Arminian church. Besides this, whoever has any acquaintance with the world, must know, that, in many of the courts of protestant princes, and, generally speaking, among those persons that pretend to be wiser than the multitude, the following fundamental principle of Arminianism is adopted, "That those doctrines, whose belief is necessary to salvation, are very few in number; and that every one is to be left at full liberty, with respect to his private sentiments of God and religion, provided his life and actions be conformable to the rules of piety and virtue." Even the United Provinces, which saw within their bosom the defeat of Arminianism, are at this time sensible of a considerable change in that respect; for while the patrons of Calvinism in that republic acknowledge, that the community, which makes an external profession of Arminianism, declines gradually both in its numbers and influence; they, at the same time, complain, that its doctrines and spirit gain ground from day to day; that they have even insinuated themselves more or less into the bosom of the established church, and infected the theological system of many of those very pastors, who are appointed to maintain the doctrine and authority of the synod of *Dort*. The progress of Arminianism in other countries is abundantly known; and its votaries in *France*, *Geneva*, and many parts of *Switzerland*, are certainly very numerous [ee].

[ee] It may not however be improper to observe here, that the progress of *Arminianism* has been greatly retarded, nay that its cause daily declines in *Germany* and several parts of *Switzerland*, in consequence of the ascendant which the Leibnitian and Wolfian Philosophy hath gained in these countries, and particularly among the clergy and men of learning. LEIBNITZ and WOLF, by attacking that liberty of *Indifference*, which is supposed to imply the power of acting not only *without*, but *against* motives, struck at the very foun-

The external forms of divine worship and ecclesiastical government in the Arminian church are almost the

dation of the *Arminian* system. But this was not all: for by considering that multiplicity of worlds that compose the universe, as one *System* or *whole*, whose greatest possible *perfection* is the *ULTIMATE END* of creating goodness, and the sovereign purpose of governing wisdom, they removed from the doctrine of *Predestination* those arbitrary procedures and narrow views, with which the Calvinists are supposed to have loaded it, and gave it a new, a more pleasing, and a more philosophical aspect. As the Leibnitians laid down this great *END*, as the supreme object of God's universal dominion, and the scope to which *all* his dispensations are directed, so they concluded that, if this *end* was proposed, it *must* be accomplished. Hence the doctrine of necessity, to fulfil the purposes of a *Predestination* founded in wisdom and goodness; a necessity, *physical* and *mechanical* in the motions of material and inanimate things, but a necessity, *moral* and *spiritual* in the voluntary determinations of intelligent beings, in consequence of prepollent motives, which produce their effects with *certainty*, tho' these effects be *contingent*, and by no means the offspring of an absolute and essentially immutable fatality. These principles are evidently applicable to the main doctrines of Calvinism; by them *Predestination* is confirmed, tho' modified with respect to its reasons and its end; by them *Irresistible Grace* (irresistible in a *moral sense*) is maintained upon the hypothesis of prepollent motives and a moral necessity: The *perseverance of the Saints* is also explicable upon the same system, by a series of moral causes producing a series of moral effects. In consequence of all this, several Divines of the German Church have applied the Leibnitian and Wolfian Philosophy to the illustration of the doctrines of Christianity, and the learned CANZIUS has written a Book expressly to shew the eminent use that may be made of that Philosophy in throwing light upon the chief Articles of our Faith. See his *Philosophiæ Leibnitianæ & Wolfianæ usus in Theologia per præcipua fidei capita, auctore ISRAEL. THEOPH. CANZIO*, and of which a *second edition* was published at Francfort and Leipzig, in 1749. See also WITTENBACH's *Tentamen Theologiæ Dogmaticæ Methodo Scientifica pertractatæ*, which was published in 3 Vols. 8vo. at Francfort, in 1747. See above all the famous work of LEIBNITZ, entitled, *Essais de Théodicée, sur la Bonté de Dieu, la Liberté de l'homme, & l'origine du mal*.—It is remarkable enough that the Leibnitian system has been embraced by very few, scarcely by any, of the English Calvinists. Can this be owing to a want of inclination towards philosophical discussions? This cannot be said. The scheme of *Necessity* and of *partial evils tending to universal Good*, has, indeed, been fostered in some parts of *Great Britain*, and even has turned some zealous Arminians into moderate and philosophical Calvinists. But the zealous Calvinists have, for the most part, held firm to their theology, and blended no philosophical principles with their system; and it is certain, that the most eminent philosophers have been found, generally speaking, among the Arminians. If both Calvinists and Arminians claim a KING; it is certain that the latter alone can boast of a NEWTON, a LOCKE, a CLARK and a BOYLE.

same with those that are in use among the *Presbyterians*. As, however, the leading men among the Arminians are peculiarly ambitious of maintaining their correspondence and fraternal intercourse with the church of *England*, and leave no circumstance unimproved that may tend to confirm this union; so they discover, upon all occasions, their approbation of the episcopal form of ecclesiastical government, and profess to regard it as most ancient, as truly sacred, and as superior to all other institutions of church-polity [f].

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C H A P. IV.

The HISTORY of the sect, called QUAKERS.

THE sect of QUAKERS received this denomination, in the year 1650, from GERVAS BENNET, Esq; a justice of peace in *Derbyshire* [g], partly on account of the convulsive agitations and shakings of the body with which their discourses to the people were usually attended, and partly on account of the exhortation addressed to this magistrate by Fox and his companions, who, when they were called before him, desired him, with a loud voice and a vehement emotion of body, to *tremble at the word of the Lord*. However sarcastical this appellation may be, when considered in its origin, the members of this sect are willing to adopt it, provided it be rightly understood; they prefer, nevertheless, to be called, in allusion to that doctrine that is the fundamental principle of their association, *Children or Confessors of Light*. In

The rise of
the Quakers.
George Fox,

[f] Hence, to omit many other circumstances that shew unquestionably the truth of this observation, the Arminians have been at great pains to represent GROTIUS, their hero and their oracle, as a particular admirer of the constitution and government of the church of *England*, which he preferred before all other forms of ecclesiastical polity. See what LE CLERC has published on this subject at the end of the edition of GROTIUS's book, *De veritate religionis Christianæ*, which he gave at the *Hague* in the year 1724, p. 376.

[g] See GEORGE SEWELL's *History of the Quakers*, p. 23.—NEAL's *History of the Puritans*, vol. iv. p. 32.

their

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their conversation and intercourse with each other, they use no other term of appellation than that of *Friend* [b]. This sect had its rise in *England*, in those unhappy times of confusion, anarchy, and civil discord, when every political or religious fanatic, that had formed new plans of government, or invented new systems of theology, came forth with his novelties to public view, and propagated them with impunity among a fickle and unthinking multitude. Its parent and founder was GEORGE Fox [i], a shoe-maker, of a dark and melancholy complexion, and of a visionary and enthusiastic turn of mind.

[b] SEWEL, *loc. cit.* p. 624.

[i] The anonymous writer of *A Letter to Dr. Formey, F. R. S.* published by NICOL, seems much offended at Mr. FORMEY on account of his calling GEORGE FOX a man of a *turbulent spirit*, &c. He tells us on the contrary, that, from all the information worthy of credit, which he was able to procure, it appears, that FOX was “a man of so meek, contented, easy, steady, and tender a disposition, that it was a pleasure to be in his company,—that he exercised no authority but over evil, and that every where and in all, but with love, compassion, and long suffering.” This account he takes from PENN, and it is very probable that he has looked no farther, unless it be to the curious portrait, which THOMAS ELLWOOD, another Quaker, has given of FOX, a portrait in which there is such an affected jingle of words, as shews the author to have been more attentive to the arrangement of his sentences, than to a true exhibition of the character of his original; for we are told by ELLWOOD, that this same GEORGE FOX was deep in divine knowledge, powerful in preaching, fervent in prayer, quick in discerning, sound in judgment, (*risum teneatis, amici*)—manly in personage, grave in gesture, courteous in conversation, weighty in communication, &c. &c. After having thus painted GEORGE after the *fancy* of his two Brethren (for fancy is the Quaker’s fountain of light and truth), the letter-writer observes, that Dr. FORMEY has taken his account of GEORGE’s turbulence and fanaticism from MOSHEIM’s *Ecclesiastical History*. As MOSHEIM then is dead, and cannot defend himself, may I be permitted to beg of this Anonymous Letter-writer, who appears to be a candid and rational man, to cast an eye upon SEWEL’s *History of the Quakers*, and to follow this meek, courteous, and modest GEORGE, running like a wild man through several counties, refusing homage to his sovereign, interrupting the ministers in the public celebration of Divine service at *Nottingham, Mansfield and Market Bosworth*. It is remarkable, that the very learned and worthy Dr. HENRY MORE, who was not himself without a strong tincture of Enthusiasm, and who looked upon PENN as a pious Christian, treated nevertheless GEORGE FOX as a melancholy fanatic, and as one possessed with the Devil. See his *Myst. of Godliness*, B. x. ch. 13. As also *Schol. in Dialogue* v. § 5.

About

About the year 1647, which was the twenty-third of his age, he began to strole through several counties in *England*, giving himself out for a person *divinely inspired*, and exhorting the people to attend to the voice of the *divine word*, that lies hid in the hearts of all men. After the execution of CHARLES I, when all laws both civil and ecclesiastical seemed to be entirely suspended, if not extinct, Fox exerted his fanatical powers with new vigour, and formed more ambitious and extensive views. Having acquired a considerable number of disciples of both sexes, who were strongly infected with his wild enthusiasm, he excited great tumults in several parts of *England*; and, in the year 1650, went so far as to disturb the devotion of those that were assembled in the churches for the purposes of public worship, declaring, that all such assemblies were useless and unchristian. For these extravagancies, both he and his companions were frequently cast into prison, and chastised, as disturbers of the peace, by the civil magistrate [k].

[k] Besides the ordinary writers of the ecclesiastical history of this century, the curious reader will do well to consult CROESII *Historia Quakeriana tribus Libris comprehensa*, the second edition of which was published in 8vo at *Amsterdam*, in the year 1703. A physician, named KOLHANSIUS, who was born a Lutheran, but turned Quaker, published critical remarks upon this history, under the title of *Dilucidationes*, which were first printed at *Amsterdam*, in the year 1696. And it must be acknowledged, that there are many inaccuracies in the history of CROESIUS; it is, however, much less faulty than another history of this sect, which was published at *Cologne* in 12mo, in the year 1692, under the following title: *Histoire abrégée de la naissance et du progrès du Kouakerisme avec celle de ses dogmes*; for the anonymous author of this latter history, instead of relating well-attested facts, has compiled, without either discernment or choice, such an extravagant medley of truth and falsehood, as is rather adapted to excite laughter than to administer instruction. See the second book of CROESIUS's *Historia Quakeriana*, p. 322 and 376. as also LE CLERC, *Biblioth. Universelle et Historique*, tom. xxii. p. 53.—The most ample and authentic account of this sect is that which was composed by GEORGE SEWEL, from a great variety of genuine records, and partly from the papers of Fox, its founder, and published under the following title: *The History of the Christian People, called Quakers*. This work is remarkable both for the industry and accuracy which the author has discovered in compiling it. But as SEWEL was himself a Quaker, so he is sometimes chargeable with concealing, diminishing, or representing under artful colours, many things, which, if impartially related, must have appeared dishonourable, and might have proved detrimental, to his

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II. This first association of *Quakers* was composed mostly of visionary fanatics, and of persons that really seemed to be disordered in their brains; and hence they committed many enormities, which the modern Quakers endeavour to alleviate and diminish, but which they neither pretend to justify nor to approve. For the greatest part of them were riotous and tumultuous in the highest degree; and even their female disciples, forgetting the delicacy and decency peculiar to their sex, bore their part in these disorders. They ran, like Bacchanals, through the towns and villages, declaiming against episcopacy, presbyterianism, and every fixed form of religion; railed at public and stated worship; affronted and mocked the clergy, even in the very exercise of their ministerial functions [k]; trampled upon the laws and upon

community. It must however be granted, that, notwithstanding these defects, SEWEL's history is abundantly sufficient to enable an impartial and intelligent reader to form a just and satisfactory idea of this visionary sect. VOLTAIRE has also entertained the public with *Four Letters*, concerning the *Religion, Manners, and History* of the *Quakers*, in his *Melanges de Litterature d'Histoire et de Philosophie*, which are written with his usual wit and elegance, but are rather adapted to amuse than instruct. The conversation between him and ANDREW PITT, an eminent Quaker in *London*, which is related in these *Letters*, may be true in general; but to render the account of it still more pleasing, the ingenious writer has embellished it with effusions of wit and fancy, and even added some particulars, that are rather drawn from imagination than memory. It is from the books already mentioned, that the French *Dissertation on the Religion of the Quakers* (which is placed in the third volume of the splendid work, entitled, *Ceremonies et Coutumes Religieuses de tous les Peuples*), is chiefly compiled, though with less attention and accuracy than might have been expected.—A Lutheran writer, named FREDERIC ERNEST MEIS, has given an account of the English Quakers in a German work, entitled, *Entwurf der Kirchen-Gründung und Gebräuche der Quäcker in England*.

[k] A female, contrary to the modesty of her sex, came into *Whitehall Chapel stark naked*, in the midst of public worship, when CROMWELL was there present. Another came into the Parliament-house with a trenchard in her hand, which she broke in pieces, saying, *Thus shall he be broke in pieces*. THOMAS ADAMS, having complained to the protector of the imprisonment of some of his friends, and not finding redress, he took off his cap and tore it in pieces, saying, *So shall thy government be torn from thee and thy house*. Several, pretending an extraordinary message from heaven, went about the streets denouncing the judgments of God against the protector and his council; and one came to the door of the Parlia-
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the authority of the magistrates, under the pretext of being actuated by a divine impulse; and made use of their pretended inspiration to excite the most vehement commotions both in state and church. Hence it is not at all surprizing, that the secular arm was at length raised against these pernicious fanatics, and that many of them were severely chastised for their extravagance and folly [1]. CROMWELL himself, who was, generally speaking, an enemy to no sect, however enthusiastical it might be, entertained uneasy apprehensions from the frantic violence of the Quakers, and therefore, in his first thoughts, formed a resolution to suppress their rising community. But when he perceived, that they treated with contempt both his promises and threatenings, and were, in effect, too powerful or too headstrong to yield to either, he prudently abstained from the use of force,

ment-house with a drawn sword, and wounded several, saying, *He was inspired by the Holy Spirit to kill every man that sat in that house.* The most extravagant Quaker, that appeared in this time, was JAMES NAYLOR, formerly an officer, a man of parts, and so much admired by these fanatics, that they blasphemously styled him, *The everlasting son of righteousness; the prince of peace; the only begotten son of God; the fairest among ten thousand.* See NEAL'S *History of the Puritans*.—*The Life and Trial of NAYLOR*, p. 6, 7, &c. The anonymous author of the *Letter to Dr. Formey*, F. R. S. seems to have lost sight of the state of Quakerism in the time of FOX, when he denies that the charge of turbulence and fanaticism can be proved against him or his friends, and gives the gentle denomination of *imprudence* to the extravagancies exhibited by the Quakers under CHARLES I, and the Commonwealth. The single story of NAYLOR, who was the convert and pupil of FOX, the letters, full of blasphemous absurdity, written to this *Rose of Sharon*, this *new Jesus*, by HANNAH STRANGER, RICHARD FAIRMAN and others, shew the horrid vein of fanaticism that ran thro' this visionary sect. See these letters in the *Life and Trial of Naylor*, who, tho' cruelly scourged, was, however, whipped into his senses, or, at least, brought by his sufferings into a calmer state of mind. See also *Satan Enthroned*, &c. p. 4, and 5. If Quakerism be now in *England* on a more rational footing, we may congratulate its members upon the happy change, but at the same time condole with them on the approaching annihilation of their sect; for if *reason* gets in among them, the *spirit* (I mean *their spirit*) will soon be quenched, and fancy being no more the only criterion of truth, the fundamental principle of their existence will be destroyed. In such a catastrophe, the abettors of ancient Quakerism will find some resource among the Methodists.

[1] NEAL'S *History of the Puritans*, vol. iv. p. 153.—SEWEL'S *History*, &c. *passim*.

and

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The progress
of this sect
under
Charles II
and James
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and contented himself with employing wise measures and precautions to prevent their fomenting sedition among the people, or undermining the foundations of his new sovereignty [m].

III. In process of time, the fumes of this excessive fanaticism began to evaporate, and the ardent impetuosity of the rising sect seemed gradually to subside; nor did the *divine light*, of which the Quakers boast, produce such tumults in church and state, as at the first declaration of their celestial pretensions. Under the reign of CHARLES II, both their religious doctrine and discipline assumed a more regular and permanent form, by the care and industry of FOX, assisted, in this very necessary undertaking, by ROBERT BARCLAY, GEORGE KEITH, and SAMUEL FISHER, men of learning and abilities, who became, notwithstanding, members of this strange community. FOX stood in urgent need of such able assistants; for his gross ignorance had rendered his religion, hitherto, a confused medley of incoherent tenets and visions. The new triumvirate, therefore, used their utmost endeavours to digest these under certain heads, and to reduce them to a sort of theological system [n]. But such was the change of times, that the wiser and more moderate Quakers in *England* suffered more vexations, and were involved in greater calamities, than had fallen to the lot of their frantic and turbulent ancestors. These vexations, indeed, were not so much the consequence of their religious principles, as of their singular customs and manners in civil life. For they would never give to magistrates those titles of honour and pre-eminence that are designed to mark the respect due to their authority; they also refused obstinately to take the oath of allegiance to their sovereign [o], and to pay tithes to

[m] CLARENDON tells us, in his *History of the Rebellion*, that the Quakers always persevered in their bitter enmity against CROMWELL. See SEWEL's *History*, book i. p. 91. 113. 148, 149.

[n] For an account of the life and writings of BARCLAY, see the *General Dictionary*.—SEWEL, in his *History of the Quakers*, gives an ample account of KEITH. There is also particular mention made of FISHER, in a German work, entitled, *Unschuldige Nachricht*, 1750, p. 338.

[o] This refusal to take the oath of allegiance did not proceed from any disaffection to the government, but from a persuasion the

the clergy; hence they were looked upon as rebellious subjects, and, on that account, were frequently punished with great severity [p]. Under the reign of JAMES II, and more particularly about the year 1685, they began to see more prosperous days, and to enjoy the sweets of toleration and liberty, which they owed not to the clemency of the government, but to the friendship of that monarch for the famous WILLIAM PENN [q], who had been employed by him in matters of the utmost moment, and had rendered him signal and important services [r]. What JAMES had done, from motives of a personal or political nature, in favour of the Quakers, King WILLIAM III confirmed and continued, from a zeal for maintaining the rights of conscience, and advancing the cause of religious liberty. From these motives, he procured a full and ample toleration for dissenters of almost all denominations; and the Quakers, in conse-

that all *oaths* were unlawful, and that *swearing*, even upon the most solemn occasions, was forbidden in the New Testament. They also sincerely believed, that they were as much obliged to obedience by an *affirmation*, which they were willing to make, as by an oath.

[p] See a circumstantial account of their sufferings under CHARLES II, in NEAL's *History of the Puritans*, vol. iv. p. 313. 353. 396. 432. 510. 518. 552. 569.—BURNET's *History of his own Times*, vol. i. p. 271.—SEWEL, *loc. cit.* passim.

[q] See SEWEL's *History of the Quakers*.

[r] The indulgence of JAMES II towards the Quakers, and other dissenters from the established church, was, at bottom, founded on a zeal for popery, and designed to favour the Roman-catholics. More particularly the order he sent to the Lord Mayor of London, the 7th of November, 1687, to dispense with the Quakers not swearing, was evidently designed to open a door to the Roman-catholics to bear offices in the state without a legal qualification.—At the same time, it is probable enough, that a personal attachment to the famous WILLIAM PENN may have contributed to render this monarch more indulgent to this sect than he would otherwise have been. The reasons of this attachment are differently represented. Some suppose it to have been owing to the services of his father in the fleet, commanded against the Dutch, in the year 1665, by King JAMES, when duke of York. Others attribute this attachment to his personal services. From the high degree of favour he enjoyed at court, they conclude that he was a concealed papist, and assisted the king in the execution of his designs. That the imputation of popery was groundless, appears from his correspondence with Dr. TILLOTSON, which is published in the *Life of PENN*, that is prefixed to the first volume of the works of the latter. It is nevertheless certain, that he was very intimate with Father PETERS the hot-headed Jesuit,

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gation of
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land.

quence of this grant, enjoyed at length, upon a constitutional footing, tranquillity and freedom [s].

IV. Fatigued with the vexations and persecution which they suffered in their native country during the reign of CHARLES II, the Quakers looked about for distant settlements, where they might shelter themselves from the storm; and with this view began to disseminate their religious principles in various countries. Attempts of this nature were made in *Germany, Prussia, France, Italy, Greece, Holland, and Holstein*, but with little success. The Dutch, however, were, after much importunity, persuaded to allow a certain number of these enthusiasts to settle in *Holland*, where they still continue to reside. Multitudes of them also went over to *America*, and formed settlements there not long after the first rise of their sect; and it afterwards happened, by a singular concurrence of events, that this new world became the chief seat of their prosperity and freedom. WILLIAM PENN, son of the famous vice-admiral of that name, who embraced *Quakerism* in the year 1668, received, in the year 1680, from CHARLES II, and from the English parliament, the grant of an ample, fertile, but uncultivated province in *America*, as a reward for the eminent services of his father. This illustrious Quaker, who was far from being destitute of parts, and whose activity and penetration were accompanied with an uncommon degree of eloquence [t], carried over with him into his new dominions a considerable colony of his *Friends* and Brethren; and he founded in those distant regions a republic, whose form, laws, and institutions resembled no other known system of government, whose pacific principles and commercial spirit have long blessed

whose bigotry formed the king's projects, and whose imprudence rendered them abortive. It is also certain, that, in the year 1686, he went over to *Holland* in order to persuade the prince of *Orange* to come into King JAMES's measures.

[s] *Oeuvres de M. de VOLTAIRE*, tom. iv. p. 182.

[t] Bishop BURNET, who knew PENN personally, says, that "he was a talking, vain man, who had such a high opinion of his own eloquence, that he thought nothing could stand before it —and that he had a tedious, *luscious* way, that was not apt to overcome a man's reason, though it might tire his patience."

it

it with tranquillity and opulence, and which still continues in a prosperous and flourishing state [u]. The *Quakers* predominate in this colony, both by their influence and their numbers; but all those who acknowledge the existence and providence of one Supreme Being, and shew their respect to that Being, either by external worship, or at least by the regularity of their lives and actions, are admitted to the rights and privileges of citizens in this happy republic. The large province, that constitutes its territory, was called *Pennsylvania*, from the name of its proprietor; and its capital city was named *Philadelphia*, from the spirit of union and fraternal love that reigned at first, and is still supposed to prevail, more or less, among its inhabitants.

The intestine disputes and contests of the Quakers.

V. Even during the life of their founder, the Quakers, notwithstanding their extraordinary pretensions to fraternal charity and union, were frequently divided into parties, and involved in contests and debates. These debates, indeed, which were carried on in the years 1656, 1661, and 1683, with peculiar warmth, were not occasioned by any doctrines of a religious nature, but by a diversity of opinions about matters of discipline, about certain customs and manners, and other affairs of little moment; and they were generally terminated in a short time, and without much difficulty [w]. But, after the death of Fox, which happened in the year 1691, some *Friends*, and more especially GEORGE KEITH, who was by far the most learned member of the community, excited, by their doctrines and innovations, new discords of a much more serious and momentous kind than those which had before divided the *Brethren*. This fountain of contention was opened in *Pennsylvania*, where KEITH was charged with erroneous opinions concerning several points of theology, and more particularly concerning the *Human Nature* of CHRIST, which he supposed to be two-

[u] The laws and charters of the colony of *Pennsylvania* may be seen in RAPIN's History, PENN's Works, and in other collections of public records; they are also inserted in the *Bibliothèque Britannique*, tom. xv. p. 310. tom. xvi. p. 127.—PENN acquired a great reputation, both by his writings and the active figure he made in life. See the accounts given of him by SHEWEL and BURNET.

[w] See SHEWEL's *History of the Quakers*.

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fold, the one spiritual and celestial, the other corporeal and terrestrial [x]. This and other inventions of KEITH would perhaps have passed without censure, among a people who reduce the whole of religion to fancy and a kind of spiritual instinct, had not this learned man animadverted, with a certain degree of severity, upon some of the fantastic notions of the American Brethren, and opposed, in a more particular manner, their method of converting the whole history of CHRIST's life and sufferings into a mere allegory, or symbolical representation of the duties of Christianity. The European *Quakers* dare not so far presume upon the indulgence of the civil and ecclesiastical powers, 'as to deny openly the *reality* of the history of the life, mediation, and sufferings of CHRIST; but, in *America*, where they have nothing to fear, they are said to express themselves, without ambiguity, on this subject, and to maintain publicly, that CHRIST never existed, but in the hearts of the *faithful*. This point was debated between KEITH and his adversaries, in several general assemblies of the sect, held in *England*, and was at length brought before the parliament. The contest was terminated, in the year 1695, by the excommunication of KEITH and his adherents, which so exasperated this famous *Quaker* [y], that he returned, some years after this, into the bosom of the English church, and died in its communion [z]. His

[x] *Ceremonies et Coutumes de tous les Peuples du monde*, tom. iv. p. 141.—CROESII *Historia Quakeriana*, lib. iii. p. 446.

[y] Bishop BURNET, who was certainly better acquainted with the history of KEITH (with whom he had been educated) than Dr. MOSHEIM, attributes his return to the church of *England* to a much worthier motive than irritation and resentment. He tells us, that KEITH, after that the American Quakers had appeared to him as little better than Deists, opposed them so warmly, that they sent him back to *England*. Here he opened a new meeting, and by a printed summons called together the whole party to convince them of these errors. "He continued these meetings, *says the bishop*, "being still, in outward appearance, a Quaker, for some years; till, "having prevailed as far as he saw any appearance of success, he "laid aside their exterior, and was reconciled to the church." See BURNET's *History of his own Times*, vol. ii. p. 249.

[z] See BURNET, *ibid.*—SHEWEL's account of the troubles occasioned by KEITH, in his *History of the Quakers*. But SHEWEL was either unacquainted with the true nature and state of this controversy, which, as he was an illiterate man, may well have been friends

friends and followers continued, for a long time, to hold their assemblies and exercise their religion in a state of separation from the rest of the sect; but now, if we may believe public fame, they are reconciled with their Brethren [a].

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VI. The religion of the sect, called *Quakers*, has an air of novelty that strikes, at first sight; but, when viewed closely, it will appear to be nothing more than a certain modification of that famous *mystic theology*, which arose so early as the second century, was fostered and embellished by the luxuriant fancy of ORIGEN, and passing through various hands, assumed different aspects, until it was adopted by the *Quakers*, who set off the motley form with new additions of their own invention. Fox, indeed, is not chargeable with these inventions; his ignorant and inelegant simplicity places him beyond the reach of suspicion in this matter; but it is, at the same time, undoubtedly certain, that all his doctrine concerning the *internal word*, and the divine light within, its operations and effects, was either borrowed from the writings of the Mystics, which were, at that time, in the hands of many, or at least picked up from the conversation and expressions of some persons of the Mystic order. The tenets, however, which this blunt and illiterate man expressed in a rude, confused, and ambiguous manner, were dressed up and presented under a different form by the masterly hands of BARCLAY, KEITH, FISHER, and PENN, who digested them with such sagacity and art, that they assumed the aspect of a regular system. The *Quakers* may therefore be deemed with reason the principal branch of the *Mystics*, as they not only embraced the precepts

The religion of the Quakers considered in a general point of view.

the case, or he has given designedly a false and ambiguous representation of the matter. See the Life of KUSTER, in the *Europa Erudita* of RAHTLEFUS *, where this controversy is placed in its true light. KUSTER was a man of probity, who lived at that time in *America*, and was an eye-witness of these divisions.

[a] See ROGERS's *Christian Quaker*, published in 4to at London, in the year 1699.—as also *The Quakers a Divided People*, published in 1708.—*Unschuldig. Nachricht.* 1744. p. 496.

* This work is written in German.

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of their *hidden wisdom*, but even saw its whole tendency, and adopted, without hesitation, all its consequences [b].

[b] Most people are of opinion, that we are to learn the true doctrine and sentiments of the Quakers from the *Catechism* of ROBERT BARCLAY, and more especially from his *Apology for the true Christian Divinity*, &c. which was published at *London*, in 4to, in the year 1676, and was translated into several foreign languages. Nor do I deny, that the members of this sect are very desirous that we should judge of their religious sentiments by the doctrine that is exhibited in these books. But if those who are disposed to judge by this rule go so far as to maintain, that these books contain all the religious tenets that have formerly been advanced, or are at present adopted, by the people called *Quakers*, they may be refuted, without difficulty, from a great variety of books and records of unquestionable authenticity. It is necessary to enter into the true spirit of BARCLAY's writings. This ingenious man appeared as a *Patron* and *Defender* of Quakerism, and not as a professed teacher or expositor of its various doctrines; and he interpreted and modified the opinions of this sect after the manner of a champion or advocate, who undertakes the defence of an odious cause. How then does he go to work? In the first place, he observes an entire silence in relation to those fundamental principles of Christianity, concerning which it is of great consequence to know the real opinions of the Quakers; and thus he exhibits a system of theology that is evidently lame and imperfect. For it is the peculiar business of a prudent apologist to pass over in silence points, that are scarcely susceptible of a plausible defence, and to enlarge upon those only which the powers of genius and eloquence may be able to embellish and exhibit in an advantageous point of view. It is observable, in the second place, that BARCLAY touches in a slight, superficial, and hasty manner some tenets, which, when amply explained, had exposed the Quakers to severe censures; and in this he discovers plainly the weakness of his cause. Lastly, to omit many other observations that might be made here, this writer employs the greatest dexterity and art in softening and modifying those invidious doctrines, which he cannot conceal, and dare not disavow; for which purpose he carefully avoids all those phrases and terms that are made use of by the *Quakers*, and are peculiar to their sect, and expresses their tenets in ordinary language, in terms of a vague and indefinite nature, and in a style that casts a sort of mask over their natural aspect. At this rate, the most enormous errors may be held with impunity; for there is no doctrine, however absurd, to which a plausible air may not be given by following the insidious method of BARCLAY; and it is well known, that even the doctrine of SPINOSA was, with a like artifice, dressed out and disguised by some of his disciples. The other writers of this sect have declared their sentiments with more freedom, perspicuity, and candour, particularly the famous WILLIAM PENN and GEORGE WHITEHEAD, whose writings deserve an attentive perusal preferably to all the other productions of that community. There is, among other writings of these eminent Quakers, one in whose composition they were both concerned, and which was pub-

VII. The

VII. The fundamental doctrine of *Quakerism*, from C E N T. XVII. whence all their other tenets are derived, is that famous and ancient opinion of the Mystic school, "That there SECT. II. PART II.
 " *lies concealed in the minds of all men a certain portion of*
 " *divine reason, a spark of the same wisdom that exists in*
 " *the Supreme Being.* Therefore, those who are desirous
 " of arriving at true felicity and eternal salvation, must, The principal tenet of the Quakers,
 " according to their system, by self-converse, contem-
 " plation, and perpetual efforts to subdue their sensual
 " affections, endeavour to draw forth, kindle, and in-
 " flame that *divine, hidden spark*, which is overpowered
 " by the *darkness of the flesh*, and suffocated, as it were,
 " by that mass of matter with which it is surrounded.
 " They who observe this rule will feel, say the Quak-
 " ers, a divine glow of warmth and light, and hear a
 " celestial and divine voice proceeding from the inward
 " recesses of their souls; and by this light and this voice
 " they will be led to all truth, and be perfectly assured
 " of their union with the Supreme Being." This hidden
 treasure, which is possessed, though not improved, by
 all the human race, bears different denominations in the
 language of this fanatical sect. They frequently call it
divine light, sometimes a *ray of the eternal wisdom*, at
 others, the *heavenly Sophia*, whom they suppose married
 to a mortal, and whose wedding-garments some of their
 writers describe with the most gaudy and pompous elo-
 quence. But the most usual epithets given to this spiri-
 tual treasure are those of the *internal word*, and of
 CHRIST *within*; for as, on the one hand, they adopt
 that doctrine of ORIGEN, and the ancient Mystics,
 which represents CHRIST, as the eternal reason, or wis-
 dom of God; and, on the other, maintain, that all men
 are endowed naturally with a certain portion of the di-
 vine wisdom; they are thus directly led to affirm, that

lished at London, in the year 1674, under the following title: *The Christian Quaker and his Divine Testimony vindicated, by Scripture, Reason, and Authorities, against the injurious Attempts that have been lately made by several Adversaries.* The first Part of this book was written by PENN; and the Second by WHITEHEAD. There is also in SHEWEL's History, a *Confession of Faith*, that was published by the Quakers in the year 1693, during their controversy with KEITH; but this confession is composed with great prudence, and is full of ambiguity.

C E N T. CHRIST, or the *word* of God, dwells and speaks in the
XVII. hearts of all men [c].

S E C T. II.
P A R T II.

The tenets
that flow
from this
fundamental
doctrine.

VIII. All the singularities and wonderful fancies, that are to be found in the religious system of the Quakers, are the immediate consequences of the fundamental principle now mentioned. For since CHRIST resides in the inward frame of every mortal; it follows, "*First*, that the whole of religion consists in calling off the mind from external objects, in weakening the influence and ascendant of the outward senses, and in every one's entering deeply into the inmost recesses of his heart, and listening attentively to the divine instructions and commands, that the *internal word* or CHRIST *within* delivers there; *secondly*, that the *external word*, i. e. the holy Scripture, neither points out the way of salvation, nor leads men to it; since it only consists of *letters* and *words*, which, being *void of life*, have not a degree of efficacy and power, sufficient to *illuminate* the human mind and to unite it to God. The only advantage that, in their opinion, results from a perusal of the holy Scriptures, is, that they excite the mind to listen to the dictates of the *internal word*, and to go to the school of CHRIST, who teaches *within them*; or, to express the same thing in other words, they look upon the Bible as a mute master, who, by signs and figures, points out and discovers that *living master* and effectual guide who dwells in the mind. *Thirdly*, that they who are without this written word, such as the Jews, Mahometans, and savage nations, are not, on that account, either removed from the path or destitute of the doctrine of salvation, though they indeed want this inferior and subordinate help to its attainment. For if they only attend to this *inward teacher*, who always *speaketh* when the man is *silent*, they will learn abundantly, from him, all that is necessary to be known and practised in order to their final happiness; that of consequence, *fourthly*, the

[c] It is nevertheless to be observed, that the modern Quakers, as appears from the writings of MARTYN and others, are, generally speaking, ignorant of the system of their ancestors, and perpetually confound the innate, divine light abovementioned, with the operations of the Holy Ghost in the minds of the faithful.

kingdom

“ kingdom of CHRIST is of a vast extent, and compre-
 “ hends the whole race of mankind. For all have
 “ CHRIST within them, and therefore, even those, who
 “ are deprived of the means of knowledge, and live in
 “ the grossest ignorance of the Christian religion, are
 “ capable of obtaining, through him, wisdom here, and
 “ happiness hereafter. Hence also they conclude, that
 “ those who lead virtuous lives, and resist the impulse
 “ of their lusts and passions, whether they be Jews,
 “ Mahometans, or Polytheists, shall be united to God
 “ in this life, by means of the CHRIST that lies hidden
 “ within them, and shall enjoy the fruits of this union
 “ in the life to come. To these tenets they add, in the
 “ *fifth* place, that a heavy, dark body, composed of cor-
 “ rupt matter, hinders men from discerning, with ease,
 “ this *hidden* CHRIST, and from hearing his divine and
 “ internal voice. Therefore they look upon it as a
 “ matter of the highest importance, to watch against
 “ the pernicious consequences of this union between the
 “ soul and body, that the latter may not blunt the
 “ powers of the former, disturb its tranquillity, or, by
 “ the ministry of the outward senses, fill it with the
 “ images of vain, sensible, and external objects.” The
 consideration now mentioned engages them, *lastly*, “ to
 “ look upon it as utterly incredible, that God should
 “ ever again shut up, in the same material habitation,
 “ the souls that are set free by death from their bodily
 “ prison; and therefore they affirm, that the Gospel-
 “ account of the resurrection of the body must either
 “ be interpreted in a figurative sense, or be understood
 “ as pointing out the creation of a new and celestial
 “ body [*d*].”

IX. It appears evidently from all this, that the exist-
 ence of the man CHRIST JESUS, together with the cir-
 cumstantial accounts, we have in Scripture, of his di-
 vine origin, his life, and actions, his satisfaction, merits,
 and sufferings, make no essential part of the theological

Their doc-
trine con-
cerning
Christ.

[*d*] The Quakers adopt all these tenets; they are at least obliged
to adopt them, unless they renounce the fundamental principles of
their system. We have omitted the mention of those points about
which they dispute among themselves, that we may not appear to take
pleasure in representing them under odious colours.

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system of the Quakers, which is built upon a different foundation, and deprives the whole plan and method of salvation from the CHRIST *within*. Hence several members of that sect, as we learn from writers of unquestionable authority, went such an extravagant length as to maintain, that the accounts we have of JESUS CHRIST, in the Gospel-history, do not relate to the Son of God, who took upon him the nature of man, but to that CHRIST *within*, whose operations are recorded by the sacred historians in a figurative and allegorical language. This opinion, if we may confide in the testimonies of unexceptionable witnesses, is so far from having lost its credit among them, that it is still openly professed by the American Quakers. Those of *Europe*, whether from the force of conviction or the suggestions of prudence, differ entirely from their Brethren in this respect; they hold, "That the divine *wisdom* or *reason* resided in the *Son* of the Virgin MARY, "and conveyed its instructions to mankind by his ministry;" and they profess to believe, "That this divine man *really* did and suffered what is recorded concerning him by the sacred writers." It is nevertheless certain, that they express themselves in a very ambiguous manner on many points that relate to the history of the divine Saviour; and, in a more particular manner, their notions concerning the fruits of his sufferings and the efficacy of his death are so vague and obscure, that it is very difficult to know what is their real opinion about the degree of this efficacy and the nature of these fruits. It is still further worthy of observation, that the European Quakers, though they acknowledge the *reality* of the life, actions, and sufferings of CHRIST, yet do not entirely reject the allegorical interpretation of our Saviour's History mentioned above; for they consider the events, that happened to CHRIST in the course of his ministry here upon earth, as the signs and emblems of those scenes through which the *Mental* CHRIST must pass, in order to render us partakers of eternal salvation. Hence they talk in high-swollen and pompous strains (like their models the Mystics) of the birth, life, sufferings, death, and resurrection of CHRIST *in the hearts of the faithful*.

X. The

X. The religious discipline, worship, and practice of the Quakers flow from the same original source, from which, as we have already observed, their doctrine and tenets were immediately derived. They meet for the purposes of religion on the same days which are set apart for the celebration of public worship in all other Christian churches; but they neither observe festivals, nor use external rites and ceremonies, nor suffer religion, which they place entirely in the mental worship of the *Hidden CHRIST*, to be shackled and cramped by positive institutions. All the members of their community, whether male or female, have an equal right to teach and exhort in their public meetings; for who, say they, will presume to exclude from the liberty of speaking to the *Brethren*, those persons in whom *CHRIST* dwells, and by whom he speaks? They reject the use of prayers, hymns, and the various outward forms of devotion, by which the public worship of other Christian churches is distinguished; and this, indeed, is an instance of their consistency with themselves, as it is the immediate consequence of their religious system; for, in their judgment, it is not the person, who expresses his desires in a set form of words, that can be said to pray truly, but he, on the contrary, who, by a deep recollection, withdraws his mind from every outward object, reduces it to a state of absolute tranquillity, silences every inward motion and affection, and plunges it, as it were, into the abyss of Deity. They neither observe the institution of *Baptism*, nor do they renew the remembrance of *CHRIST*'s death and of the benefits that result from it, by the celebration of the *Eucharist*. They look upon these two institutions as merely Judaical, and alledge, that our Saviour observed them for no other end than to shew for once, in a visible manner, the mystical purification of the soul, under the figure of baptism, and the spiritual nourishment of the inward man, under that of the *Eucharist*.

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Their religious discipline and worship.

XI. The moral doctrine of the Quakers, which is remarkable for its excessive austerity, is chiefly comprehended in the two following precepts: *First*, "That the faithful are either to avoid entirely every thing that tends to gratify the external senses and passions, every

Their moral precepts.

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“ every thing that can be ranked under the denomination of sensual or bodily pleasure ; or, if such rigorous abstinence be impossible in this present state, and contrary to the evident laws of nature, such pleasure is to be so modified and restrained by reason and meditation, as to prevent its debasing and corrupting the mind. For as the whole attention of the mind must be given to the voice and orders of the *internal guide*, so, for this purpose, all possible care must be taken to remove it from the contagion of the body, and from all intimate and habitual commerce with corporeal objects.” By the *second* leading precept of morality among the Quakers, all imitation of those external manners, that go by the name of civility and politeness, as also several matters of form, usual in the conduct of life and in the connexions of human society, are strictly prohibited as unlawful. Hence they are easily distinguished from all other Christian sects, by their outward deportment and their manner of life. They never salute any person they meet in their way, nor employ in their conversation the usual manner of address and the appellations that civility and custom have rendered a matter of decency at least, if not of duty ; they never express their respect for magistrates or persons in authority, either by bodily gestures, titles of honour, or in general by any of the marks of homage that are paid them by persons of all other denominations. They carry their pacific sentiments to such an extravagant length, as to renounce the right of self-defence, and let pass with impunity, and even without resistance, the attacks that are made on their possessions, their reputation, nay, on their lives. They refuse to confirm their testimonies by an oath, to appear in behalf of their property before a civil tribunal, or to accuse those who have injured them. To these negative parts of their external conduct, they add peculiar circumstances of a positive kind, that discover the same austere, stiff, proud, and formal spirit ; for they distinguish themselves, in a striking manner, from the rest of their fellow-citizens, by the gravity of their aspect, the rustic simplicity of their apparel, the affected tone of their voice, the stiffness of their conversation, and the frugality of their tables. It is, however, affirmed by persons

persons of credit, who are eye-witnesses of what passes among the members of this sect; that the modern, and more especially the English Quakers, whom trade has furnished with the means of luxury, have departed from this rigid and austere manner of life, and daily grow more reconciled to the outward pleasures and enjoyments of the world. These more sociable Quakers are also said to modify and explain the theology of their ancestors, in such a manner as to render it more rational than it was in its primitive state. At the same time it is certain, that many of the members of this sect have either a false notion, or no notion at all, of that ancient theology.

XII. The principles of this community seem to exclude the very idea of order, discipline, and ecclesiastical government. Its leading members, however, began to perceive, in process of time, that without laws and rulers it could not subsist, but must inevitably fall into confusion and ruin. They accordingly erected a council of *Elders*, who discuss and determine matters of a doubtful or difficult nature, and use all possible care and diligence in inspecting the conduct of the Brethren, and in preventing whatever they look upon as prejudicial to the interests of the community. The names of those that enter into the state of wedlock are given in to those leading members, who also keep an exact register of the births and deaths that happen in their society. They exercise, moreover, a certain degree of authority over those who speak in their meetings; since it is well known, that in some places, these speakers shew their discourses to the ruling Elders before they deliver them, in order that they may judge whether or no they are fit to be repeated in public. For since the abuse that was made of the unbounded liberty that every individual had to instruct and exhort the congregation, and to speak and harangue when the pretended *spirit moved them*, new regulations have been observed; and this liberty has been considerably modified, in several places, to avoid the mockery, contempt, and censure, to which the community was constantly exposed, by the absurd, incoherent, and insipid discourses of many of its members. There

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Their form
of ecclesiastical government.

are

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are also in some of the more considerable congregations, and more especially in those that are erected at *London*, certain persons whose vocation it is to be always prepared to speak to the people, in case none of the congregation find themselves *inwardly moved* or disposed to perform that office. The appointment of these professed speakers was designed to remedy an inconveniency that frequently happened in the Quaker-meetings, even, that the whole assembly was dismissed without either instruction or exhortation, because none found themselves *moved* to speak. It is indeed to be observed, that this public discourse is not looked upon, by the Quakers, as an essential part of their religion and worship; for the *Brethren* and *Sisters* do not meet that they may hear the words of an external teacher, but that they may listen with recollection to the voice of the *divine instructor*, which every one carries with him, in his own breast, or, to use their own phrase, that they may *commune with themselves*. Nevertheless, as these mute assemblies excite the laughter of their adversaries, and expose them to the reproach of enthusiasm and frenzy, they have, on that account, appointed fixed speakers, to whom they give a small salary, that the whole time of their meeting may not be passed in silence [*d*].

The Quakers have, annually, a general assembly of the whole sect, which meets at *London* the week before Whit-Sunday, and is composed of deputies from all their particular congregations. They still complain, notwithstanding the toleration they enjoy, of certain severities and hardships; but these are entirely owing to their obstinate refusal to pay those tithes, which, by the laws of the land, are designed for the support of the established church.

✍ [*d*] The truth of this account of *fixed Speakers* appointed to discourse and exhort, when the Spirit does not move any of the other brethren, and *rewarded* for their pains, is denied by the writer of the *Letter to Dr. FORMEY*; we leave the decision of the matter to those who have an opportunity of examining the fact.

C H A P. V.

Concerning the MENNONITES, or ANABAPTISTS.

I. **A**FTER various scenes of trial and perplexity, the Mennonites at length found, during this century, the tranquillity they had long sought after in vain. They arrived, indeed, at this state of repose by very slow steps; for though, in the preceding age, they were admitted to the rights and privileges of citizens in the United Provinces, yet it was a long time before their solicitations and pleas of innocence could engage the *English*, the *Swiss*, and *Germans*, to receive them in their bosom, and to abrogate the laws that had been enacted against them. The civil magistrates, in these countries, had still before their eyes the enormities committed by the ancient Anabaptists; and besides, they could not persuade themselves, that a set of men, who looked upon all oaths as *sinful*, and declared that magistracy and penal laws have no place in the kingdom of CHRIST, had the qualities and sentiments that are necessary to constitute a good citizen. Hence we find, even in this century, several examples of great severities employed against the Anabaptists, and some instances of even capital punishments being inflicted on them [e]. But now, that the demonstrations of their innocence and probity are clear and unquestionable, they enjoy the sweets of secu-

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The various
fortunes of
the Menno-
nites.

[e] The severities exercised in *Switzerland* against the *Mennonites* are recorded by OTTIUS, in his *Annal. Anabapt.* p. 337. and more particularly those that they suffered in the year 1693, by HOTTINGER, in his German work, entitled, *Schweizerische Kirchen-Historie*, vol. i. p. 1101. nor, even in this present century, have they been treated more mildly in the Canton of *Bern*, as appears from SCHYN's *Historia Mennonitar.* cap. x. p. 289. in which we find the letters of the States-general of the United Provinces interceding with that Canton in their behalf. A severe persecution was set on foot against them in the *Palatinate* in the year 1694, which was suspended by the intercession of WILLIAM III, king of *Great-Britain*. See SCHYN, *ibid.* p. 265. Bishop BURNET mentions some instances of Anabaptists suffering death in *England* during the seventeenth century, in the first volume of his *History of his own Times*.

city

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Union and
concord re-
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Different
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rity and repose, not only in the United Provinces, but also in *England, Germany, and Prussia*, where they procure, by their honest industry, and particularly by their application to trade and commerce, an ample subsistence for themselves and their families.

II. The wiser members of this community easily perceived, that their external tranquillity would neither be stable nor permanent, unless their intestine discords were removed, and their ancient disputes, about trifling and unimportant matters, charitably terminated. They accordingly used their most zealous endeavours to diffuse the sweets of charity and concord throughout their sect; nor were their labours altogether unsuccessful. In the year 1630, a considerable part of the Anabaptists of *Flanders, Germany, and Friesland*, concluded their debates in a conference held at *Amsterdam*, and entered into the bonds of fraternal communion, each notwithstanding reserving to themselves a liberty of retaining certain opinions. This association was renewed, and confirmed by new resolutions, in the year 1649, by the Anabaptists of *Flanders and Germany*, between whom great divisions had reigned [*f*]. All these formed a bond of union with those branches of the sect that were most distinguished by their moderation; and they mitigated and corrected, in various respects, the rigorous laws of MENNO and his successors.

III. Therefore, at this day, the whole community may be divided into two large sects, the one comprehending the more *Refined* Anabaptists, remarkable for their austerities, who are also called *Flemings* or *Flandrians*; and the others called, (in the Dutch-language) the *Grosser* Anabaptists, who are of a milder complexion and an easier and more moderate character, and go commonly under the denomination of *Waterlandians*. We have given already a particular account of the origin and etymology of these denominations. Each of these sects is subdivided into a variety of branches, more especially the *refined* and austere Anabaptists, who have not only produced two separate societies, distinguished by the

[*f*] HERM. SCHYN, *Plenior Deductia Historiæ Mennonit.* p. 41, 42.

names of *Groningenists* [g] and *Dantzigers* or *Prussians* [b], but also a considerable number of more obscure and inconsiderable factions, which differ in doctrine, discipline, and manners; and agree in nothing but the name of Anabaptists, and in some ancient opinions that have been unanimously embraced by all the members of that sect. All the refined *Anabaptists* are the rigid followers of SIMON MENNO, and stedfastly maintain, though not all with the same degree of severity and rigour, the sentiments of their chief on the following points—the human nature of CHRIST---the obligation that binds us to wash the feet of strangers in consequence of our Saviour's command—the necessity of excommunicating and of avoiding, as one would do the plague, not only avowed sinners, but also those who depart, even in some light instances, from the simplicity of their ancestors, and are tainted with any appearance of evil—the contempt that is due to human learning, and other matters of less moment [i]. It is however to be observed, that, in our times, some of the congregations of this *refined* sect have been gradually departing from this austere system, and are proceeding, though with a slow pace, towards the opinions and discipline of the more moderate Anabaptists.

IV. All these Anabaptists adopt a form of ecclesiastical government and discipline, that is administered by three distinct orders of persons. The first order is that of the *Bishops* or *Presbyters*, who always preside in the consistory, and are alone invested with the power of administering the sacraments of Baptism and the Lord's supper. The second is that of the *Teachers*, who are set apart for the purposes of public instruction, and the celebration of divine worship. The third comprehends the *Deacons*, who are chosen out of both sexes. These three orders compose the consistory or council by which the church is governed. All matters of importance are pro-

The external form of the Mennonite church.

[g] So called, because they meet at certain stated times in the city of *Groningen*.

[b] They derive this denomination from their adopting the manners and discipline of the *Prussians*.

[i] See a German work, entitled, *Nachrichten von dem gegenwärtigen Zustande der Menoniten*, by RUEB, 1743.

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The Ucke-
wallists.

posed, examined, and decided, in the meetings of the Brethren. The ministers are elected to their holy office by *their* suffrages, and are all, the *Deacons* excepted, installed by public prayers, attended with imposition of hands.

V. Among the inferior sects of the rigid Anabaptists, the most considerable is that which passes under the denomination of *Uckewallists*, and is so called after its founder UKE WALLS, a native of *Friesland*. This rustic, rigid, and ignorant sectary, not only exhorted his followers to maintain the primitive and austere doctrine of MENNO, without suffering it to be softened or altered in the smallest degree, but also took it into his head to propagate, jointly with another innovator, named JOHN LEUS, in the year 1637, a singular opinion concerning the salvation of JUDAS, and the rest of CHRIST's murderers. To give an air of plausibility to the favourable opinion he entertained concerning the eternal state of this arch-apostate, he invented the following odd hypothesis, "That the period of time that extended from the
" birth of CHRIST to the descent of the Holy Ghost,
" and was, as it were, the distinctive term that separated
" the Jewish from the Christian dispensation, was a
" time of deep ignorance and darkness, during which
" the Jews were void of light and entirely destitute of
" of divine succour; and that, of consequence, the
" sins and enormities, that were committed during this
" interval, were in a great measure excusable, and could
" not merit the severest displays of the divine justice." This idle fiction met with no indulgence either from the Mennonites on the one hand, or from the magistrates of *Groningen* on the other; for the former excluded its inventor from their communion, and the latter banished him from their city. He fixed his residence in the adjacent province of *East-Friesland*, and there drew after him a considerable number of disciples, whose descendants still subsist in the neighbourhood of *Groningen*, *Friesland*, and also in *Lithuania* and *Prussia*, and have their own religious assemblies, separate from those of the other Mennonites. As they have little intercourse with any but those of their own communion, it is not an easy matter to know, with certainty, whether they persevere

persevere in the singular opinion that proved so detrimental to the interest of their leader. It is at least certain, that they follow scrupulously the steps of their original founder MENNO, and exhibit a lively image of the primitive manners and constitution of the Mennonites. They re-baptize all those who leave other Christian churches to embrace their communion. Their apparel is mean beyond expression, and they avoid every thing that has the most distant appearance of elegance or ornament. They let their beards grow to an enormous length; their hair, uncombed, lies in a disorderly manner on their shoulders; their countenances are marked with the strongest lines of dejection and melancholy; and their habitations and household furniture are such as are only fitted to answer the demands of mere necessity. Such, moreover, is the severity of their discipline, that any member of their community, who departs in the smallest instance from this austere rule, is immediately excluded from the society, and avoided by all the Brethren as a public pest. Their inspectors or bishops, whom they distinguish from the ministers, whose office is to preach and instruct, are chosen by an assembly composed of all the congregations of the sect. The ceremony of washing the feet of strangers, who come within the reach of their hospitality, is looked upon by them as a rite of divine institution. We shall not enlarge upon the other circumstances of their ritual, but only observe that they prevent all attempts to alter or modify their religious discipline, by preserving their people from every thing that bears the remotest aspect of learning and science; from whatever, in a word, might have a tendency to enlighten their devout ignorance.

VI. The more moderate, who are called the *Grosser*, or less scrupulous Anabaptists, are composed of certain inhabitants of *Waterland*, *Flanders*, *Friesland*, and *Germany*, who entered into an association, as has been already observed, and commonly pass under the denomination of *Waterlandians*. This community has abandoned the severe discipline and singular opinions of MENNO, whom, nevertheless, they generally respect as their primitive parent and founder, and have advanced a step nearer than the other Anabaptists to the religious doctrines and customs

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The Water-
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nists and
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stoms of other Christian churches. They are, however, divided into two distinct sects, which bear the respective denominations of *Frieslanders* and *Waterlandians*, and are both without bishops, employing no other ecclesiastical ministers than *Presbyters* and *Deacons*. Each congregation of this sect is independent on all foreign jurisdiction, having its own ecclesiastical council or consistory, which is composed of *Presbyters* and *Deacons*. The supreme spiritual power is, nevertheless, in the hands of the people, without whose consent nothing of importance can be carried into execution. Their *Presbyters* are, generally speaking, men of learning, and apply themselves with success to the study of physic and philosophy. And there is a public professor supported, at present, by the sect at *Amsterdam*, for the instruction of their youth in the various branches of philosophy and sacred erudition.

VII. One of these *Waterlandian* sects was divided, in the year 1664, into two factions, of which the one were called *Galenists*, and the other *Apostoolians*, from their respective leaders. The founder of the former was GALEN ABRAHAM HAAN, a doctor of physic, and pastor of a Mennonite congregation at *Amsterdam*, who has received the applause even of his enemies, on account of his uncommon penetration and eloquence. This eminent Anabaptist, in imitation of the Arminians, considered the Christian religion as a system, that laid much less stress upon faith than upon practice; and he was for receiving into the communion of the Mennonites all those who acknowledged the divine origin of the books of the Old and New Testament, and led holy and virtuous lives. Such, in his judgment, were true Christians, and had an undoubted right to all the rights and privileges that belong to that character. These comprehensive terms of communion were peculiarly favourable to his own theological sentiments, since his notions concerning CHRIST's divinity, and the salvation of mankind by his death and merits, were very different from those of the Mennonites, and coincided a good deal with the Socinian system.

Several persons opposed the sentiments of this Latitudinarian, and more especially SAMUEL APOSTOOL, an eminent pastor among the Mennonites at *Amsterdam*, who not only defended with the utmost zeal the doctrine generally received among the Mennonites, in relation to the divi-
nity

nity of CHRIST and the fruits of his death, but also maintained that ancient hypothesis of a visible and glorious church of CHRIST upon earth, that was peculiar to this sect [k]. Thus a controversy was kindled, which produced the division now mentioned; a division which the zealous efforts of several of the wisest and most respectable members of this community have hitherto proved insufficient to heal. The *Galenists* are not less disposed than the Arminians to admit, as members of their community all those who call themselves Christians; and they are the only sect of the Anabaptists who reject the denomination of Mennonites. The *Apostolians*, on the contrary, admit to their communion those only who profess to believe all the points of doctrine, which are contained in their public confession of faith [l].

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C H A P. VI.

Concerning the SOCINIANS and ARIANS.

I. ABOUT the commencement of this century the sect of the Socinians seemed to be well established, and their affairs were even in a flourishing situation. In *Transylvania* and *Lucko* they enjoyed the liberty of holding, without molestation, their religious assemblies, and professing publicly their theological opinions. The advantages that attended their situation in *Poland* were still more considerable; for they had at *Racow* a public seminary of learning, which was furnished with professors eminently distinguished by their erudition and genius, together with a press for the publication of their writings; they had also a considerable number of congregations in that district, and were supported by the patronage of several persons of the highest distinction. Elated with this scene of prosperity, they began to form more extensive views, and aimed at enlarging the borders of

The flourishing state of the Socinians.

[k] For a more particular account of these two Mennonites, see SCHYN's *Deductio plenior Histor. Mennonit.* cap. xv. p. 318. and xviii. p. 237.

[l] CASP. COMMELINI *Descriptio Urbis Amstelodami*, tom. I. p. 500.—STOUPA's *Religion des Hollandois*, p. 20.—BENTHEM's *Hollandischer Schul- und Kirchen-Staat*, p. i. ch. xix. p. 830.

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their community, and procuring it patrons and protectors in other countries. There are in being authentic records, from which it appears, that they sent emissaries with this view, about the commencement of this century, into *Holland, England, Germany, and Prussia*, who endeavoured to make proselytes to Socinianism in these countries, among men of learning and men in power. For it is remarkable, that the Socinians, in propagating their religious principles, have always followed a quite different method from that which has been observed by other sects. It has been the general practice of sectaries and innovators to endeavour to render themselves popular, and to begin by gaining the multitude to their side; but the disciples of SOCINUS, who are perpetually exalting the dignity, prerogatives, and authority of reason, have this peculiarity in their manner of proceeding, that they are at very little pains to court the favour of the people, or to make proselytes to their cause among those who are not distinguished from the multitude by their rank or their abilities. It is only among the learned and the great that they seek for disciples and patrons with a zealous assiduity.

The progress
and decline
of Socinia-
nism at *Al-
torf*.

II. The effect of the missions now mentioned, though they were conducted and executed by persons of whom the greatest part were eminent both on account of their rank and abilities, was nevertheless far from answering the views and expectations of the community. In most places their success was doubtful; at best but inconsiderable; in some, however, they were favourably received, and seemed to employ their labours to purpose. They had no where a more flattering prospect of success than in the academy of *Altorf*, where their sentiments and their cause were promoted with dexterity by ERNEST SOHNER, an acute and learned peripatetician, who was professor of physic and natural philosophy. This subtle philosopher, who had joined the Socinians during his residence in *Holland*, instilled their principles into the minds of his scholars with much greater facility, by his having acquired the highest reputation both for learning and piety. The death, indeed, of this eminent man, which happened in the year 1612, deprived the rising society of its chief ornament and support; nor could the remaining friends
of

of Socinianism carry on the cause of their community with such art and dexterity, as to escape the vigilant and severe eye of the other professors. Their secret designs were accordingly brought to light, in the year 1616; and the contagion of Socinianism, which was gathering strength from day to day, and growing imperceptibly into a reigning system, was all of a sudden dissipated and extinguished by the vigilant severity of the magistrates of *Nuremberg*. The foreign students, who had been infected with these doctrines, saved themselves by flight; while the natives, who were chargeable with the same reproach, accepted of the remedies that were presented to them by the healing hand of orthodoxy, and returned quietly to their former theological system [m].

III. The establishment of the Socinians in *Poland*, though it seemed to rest upon solid foundations, was nevertheless of a short duration [n]. Its chief supports were withdrawn in the year 1638, by a public decree of the diet. It happened in this year that some of the students of *Racow* vented, in an irregular and tumultuous manner, their religious resentment against a crucifix, at which they threw stones till they beat it down out of its place. This act of violence excited such a high degree of indignation in the Roman-catholics, that they vowed revenge, and fulfilled this vow in the severest manner; for it was through their importunate solicitations that the terrible law was enacted at *Warsaw*, by which it was resolved, that the academy of *Racow* should be demolished, its professors banished with ignominy, the printing-house of the Socinians destroyed, and their churches shut. All this was executed without the smallest allevia-

The decline of Socinianism, and the sufferings of its votaries in *Poland*.

[m] The learned GUSTAVUS GEORGE ZELTNER, formerly professor of divinity in the academy of *Altorf*, composed an ample and learned account of this theological revolution, drawn principally from manuscript-records, which was published at *Leipsic*, in the year 1729, in two volumes, in 4to, by GEBAUER, under the following title: *Historia Crypto-Socinianismi, Altorfinæ quondam Academiae infestæ, arcana*.

[n] We have a circumstantial account of the flourishing state of the Racovian academy, while it was under the direction of the learned MARTIN RUARUS, in the *Cimbria Litterata* of MOLLE-RUS, tom. i. p. 572, where we learn that RUARUS was a native of *Holstein*, who became a proselyte to the Socinian system.

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tion or the least delay, notwithstanding the efforts made by the powerful patrons of the Socinians to ward off the blow [o]. But a catastrophe, still more terrible, awaited them; and the persecution now mentioned, was the forerunner of that dreadful revolution, which, about twenty years afterwards, brought on the entire ruin of this community in *Poland*. For by a public and solemn act of the diet held at *Warsaw*, in the year 1658, all the Socinians were banished for ever from the territory of that republic, and capital punishment was denounced against all those who should either profess their opinions or harbour their persons. The unhappy exiles were, at first, allowed the space of three years to settle their affairs, and to dispose of their possessions; but this term was afterwards abridged by the cruelty of their enemies, and reduced to two years. In the year 1661, the terrible edict was renewed; and all the Socinians that yet remained in *Poland* were barbarously driven out of that country, some with the loss of their goods, others with the loss of their lives, as neither sickness, nor any domestic consideration, could suspend the execution of that rigorous sentence [p].

The fate of
the Socinian
exiles.

IV. A part of these exiles, who sought for a refuge among their Brethren in *Transylvania*, sunk under the burthen of their calamities, and perished amidst the hardships to which they were exposed. A considerable number of these unhappy emigrants were dispersed through the adjacent provinces of *Silesia*, *Brandenburg*, and *Prussia*; and their posterity still subsists in those countries. Several of the more eminent members of the sect, in consequence of the protection granted them by the duke of *BRIEG*, resided for some time at *Crossen* in *Silesia* [q]. Others went in search of a convenient settlement for themselves and their brethren, into *Holland*, *England*, *Holstein*, and *Denmark*. Of all the Socinian exiles, none discovered

[o] *Epistola de WISSOWATII vita in SANDII Biblioth. Anti-Trinitar.* p. 233.—GUST. GEORG. ZELTNERI *Historia Crypto Socinianismi Altorffini*, vol. i. p. 299.

[p] STANISLAI LUBIENIECHII *Historia Reformat. Polonica*, lib. iii. c. xvii, xviii. p. 279.—*Equitis Poloni Vindiciæ pro Unitariorum in Polonia Religionis libertate apud SANDIUM*, in *Biblioth. Anti-Trinitar.* p. 267.

[q] LUBIENIECHII *Historia Reformat. Polon.* cap. xviii. p. 285. where there is a letter written by the Socinians of *Crossen*.

such

such zeal and industry for the interests and establishment of the sect as STANISLAUS LUBIENIECIUS, a Polish knight, distinguished by his learning, and singularly esteemed by persons of the highest rank, and even by several sovereign princes, on account of his eloquence, politeness, and prudence. This illustrious patron of Socinianism succeeded so far in his designs, as to gain the favour of FREDERIC III, king of *Denmark*; CHRISTIAN ALBERT, duke of *Holstein*, and CHARLES LEWIS, elector *Palatine*; and thus had almost obtained a secure retreat and settlement for the Socinians, about the year 1662, at *Altena*, *Fredericstadt*, and *Manheim*; but his measures were disconcerted, and all his hopes entirely frustrated, by the opposition and remonstrances of the clergy established in these countries; he was opposed in *Denmark* by SUANINGIUS bishop of *Zealand*, in *Holstein* by REINBOTH, and in the *Palatinate* by JOHN LEWIS FABRICIUS [r]. Several other attempts were made, in different countries, in favour of Socinianism; but their success was still less considerable; nor could any of the European nations be persuaded to grant a public settlement to a sect, whose members denied the divinity of CHRIST.

V. The remains, therefore, of this unfortunate community are, at this day, dispersed through different countries, particularly in the kingdoms of *England* and *Prussia*, the electorate of *Brandenburg*, and the United Provinces, where they lie more or less concealed, and hold their religious assemblies in a clandestine manner. They are, indeed, said to exercise their religion publicly in *England* [rr], not in consequence of a legal toleration, but

[r] See SANDII *Bibliotheca Anti-Trinitar.* p. 165.—*Historia Vita LUBIENIECII*, prefixed to his *Historia Reformationis Polonicæ*, p. 7, 8.—MOLLERI *Introductio in Histor. Chersones. Cimbricæ*, p. ii. p. 105. and his *Cimbria Litterata*, tom. ii. p. 487.—JO. HENR. HEIDEGGERI *Vita JOH. LUD. FABRICII*, subjoined to the works of the latter, p. 38.

[rr] The Socinians in *England* have never made any figure as a *Community*, but have rather been dispersed among that great variety of sects, that have arisen in a country, where Liberty displays its most glorious fruits, and at the same time exhibits its most striking inconveniencies. Besides, few ecclesiasticks or writers of any note have adopted the theological system, now under consideration, in all its branches. The Socinian doctrine relating to the design and efficacy of the death of Christ had indeed many abettors in *England* through

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through the indulgent connivance of the civil magistrate [s]. Some of them have embraced the communion of the Arminians; others have joined with that sect of the Anabaptists that are distinguished by the name of *Galenists*; and in this there is nothing at all surprizing, since neither the Arminians nor Anabaptists require from those, that enter into their communion, an explicit or circumstantial declaration of their religious sentiments. It is also said,

during the XVIIth century; and it may be presumed without temerity, that its votaries are rather increased than diminished in the present; but those divines who have abandoned the *Athanasian* hypothesis, concerning the *Trinity of persons in the God-head*, have more generally gone into the Arian and Semi-Arian notions of that inexplicable subject, than into those of the Socinians, who deny that JESUS CHRIST existed before his appearance in the human nature. The famous JOHN BIDDLE, after having maintained both in publick and in private during the reign of CHARLES, and the Protectorship of CROMWELL, the *Unitarian* system, erected an Independent congregation in *London*, which is the only British church we have heard of, in which all the peculiar doctrines of Socinianism were inculcated; for, if we may give credit to the account of Sir PETER PETT, this congregation held the following notions: "That the fathers under the old covenant had only temporal promises—" that saving faith consisted in universal obedience performed to the commands of God and Christ;—that Christ rose again only by the power of the Father and not his own;—that *justifying faith* is not the pure gift of God, but may be acquired by men's natural abilities;—that *faith* cannot believe any thing contrary to, or above reason;—that there is no *original sin*; that Christ hath not the *same* body now in glory, in which he suffered and rose again;—that the saints shall not have the *same* body in heaven, which they had on earth;—that Christ was not *Lord* or *King* before his resurrection, or *Priest* before his ascension;—that the saints shall not, before the day of judgment, enjoy the bliss of heaven;—that God doth not certainly know future contingencies;—that there is not any authority of fathers or general councils in determining matters of faith;—that Christ, before his death, had not any dominion over the Angels;—and that Christ, by dying, made not satisfaction for us." See the *preface* to Sir PETER PETT'S *Happy Future State of England*, printed at *London* in 1688.

[s] The Socinians, who reside at present in the district of *Mark*, used to meet, some years ago, at stated times, at *Konigswald*, a village in the neighbourhood of *Frankfort* on the *Oder*. See the *Recueil de Litterature, de Philosophie et d'Histoire* (published at *Amsterdam* in the year 1731, in 8vo*) p. 44.—They published in the year 1716, at *Berlin*, their Confession of Faith in the German language, which is to be found, with a refutation thereto annexed, in a book, entitled, *Den Theologischen Heb-Opfern*, part x. p. 852.

* The author of this collection was one JORDAN, who was pastor of a church in the neighbourhood of *Berlin*.

that

that a considerable number of this dispersed community became members of the religious society called *Collegiants* [t]. Amidst these perpetual changes and vicissitudes, it was not possible that the Socinians could maintain an uniform system of doctrine, or preserve unaltered and entire the religious tenets handed down to them by their ancestors. On the contrary, their peculiar and distinctive opinions are variously explained and understood both by the learned and illiterate members of their community, though they all agree in rejecting the doctrine of the Trinity, and that also of the *divinity* and *satisfaction* of JESUS CHRIST [u].

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VI. After the Socinians, as there is a great affinity between the two sects, it is proper to mention the Arians, who had several celebrated writers in this century, such as SANDIUS and BIDDLE [w]. Of those also who passed under the general denomination of *Anti-Trinitarians* and *Unitarians*, there are many that may be placed in the class

Arians.

☞ [t] This community, of which there is an account given in the beginning of the following chapter, called their Religious Meetings *Collegies*, a Dutch word, which signifies congregation or assembly, and hence they were denominated *Collegiants*.

[u] Many examples might be alledged in proof of this; it will be sufficient to mention that of the learned CRELLIUS, who, though he was professor of theology among the Socinians, yet differed in his opinions, about many points of doctrine, from the sentiments of SOCINUS and the Racovian Catechism, and would not be called a Socinian, but an *Artemonite* *. See the *Journal Litteraire*, tom. xvii. p. i. p. 150. and the account I have given of this celebrated man in my *Syntagm. Dissertationum ad sanctiores Disciplinas pertinentium*, p. 352.—*Unschuld. Nachricht*. 1750, p. 942.—*Nouveau Diction. Historique et Critique*, tom. ii. p. ii. p. 88. ☞ This last citation is erroneous; there is no account of CRELLIUS in the place here referred to.

[w] For an account of SANDIUS, father and son, see ARNOLD and other writers. The Life of BIDDLE is to be found in the *Nouveau Diction. Historique et Critique*, tom. i. p. ii. p. 288. ☞ Dr. MOSHEIM places BIDDLE improperly among the *Arians*; it is manifest that he belongs to the *Socinians*, since, in the III^d article of his confession of Faith, he professeth to believe that *Christ has no other than a human nature*. See the *Socinian tracts*, entitled, *The Faith of one God*, &c. published at London in 4to in 1691. See also above, note [rr].

☞ * After ARTEMON, who lived under the reign of the Emperor SEVERUS, and denied the pre-existence and divinity of JESUS CHRIST.

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of the Socinians or Arians. For the term *Unitarian* is very comprehensive, and is applicable to a great variety of persons, who, notwithstanding, agree in this common principle, that *there is no real distinction in the divine nature*. The denomination of *Arian* is also given in general to all those who consider *JESUS CHRIST* as *inferior* and *subordinate* to the Father. But, as this subordination may be understood and explained in a variety of ways, it is evident, that the term *Arian*, as it is used in modern language, is susceptible of different significations; and that, of consequence, the persons to whom it is applied cannot be all considered in the same point of light with the ancient Arians, nor supposed to agree perfectly with each other in their religious tenets.

C H A P. VII.

Concerning some sects of Inferior Note.

The Collegiants or Rhinbergers.

I. **I**T will not be amiss to take notice here of a few sects of inferior consequence and note, which we could not mention with propriety in the history of the larger and more extensive communities that we have been passing in review, and which, nevertheless, we cannot omit, for several reasons. While the disputes and tumults, that the *Arminian* system produced in *Holland*, in the year 1619, were at the greatest height, then arose that religious society, whose members hold at *Rhinberg*, in the neighbourhood of *Leyden*, a solemn assembly every half year, and are generally known under the denomination of *Collegiants* [*]. This community was founded by three brothers, whose name was *VANDER KODDE*, who passed their days in the obscurity of a rural life, but are said to have been men of eminent piety, well acquainted with sacred literature, and great enemies to religious controversy. They had for their associate *ANTHONY CORNELIUS*, a man also of a mean condition, and who had no qualities that could give any degree of weight or credit to their cause. The descendants and followers of these

[*] See above, note [1].

men acquired the name of *Collegiants* from this particular circumstance, that they called their religious assemblies, *Colleges*. All are admitted to the communion of this sect, who acknowledge the divinity of the holy Scriptures, and endeavour to live suitably to their precepts and doctrines, whatever their peculiar sentiments may be concerning the nature of the Deity, and the truths of Christianity. Their numbers are very considerable in the provinces of *Holland, Utrecht, Friesland, and Westfriesland*. They meet twice every week, namely on Sundays and Wednesdays, for the purposes of divine worship; and after singing a psalm or hymn, and addressing themselves to the Deity by prayer, they explain a certain portion of the New Testament. The female members of the community are not allowed to speak in public; but all others, without any exception founded on rank, condition, or incapacity, have a right to communicate the result of their meditations to the assembly, and to submit their sentiments to the judgment of the Brethren. All likewise have an unquestionable right to examine and oppose what any of the Brethren has advanced, provided their opposition be attended with a spirit of Christian charity and moderation. There is a printed list of the passages of Scripture, that are to be examined and illustrated at each of their religious meetings; so that any one who is ambitious of appearing among the *speakers*, may study the subject before-hand, and thus come fully prepared to descant upon it in public. The Brethren, as has been already observed, have a general assembly twice a year at *Rhinberg*, where they have ample and convenient houses for the education of orphans and the reception of strangers; and there they remain together during the space of four days, which are employed in hearing discourses that tend to edification, and exhortations that are principally designed to inculcate brotherly love and sanctity of manners. The sacrament of the Lord's supper is also administered during this assembly; and those adult persons, that desire to be baptized, receive the sacrament of Baptism, according to the ancient and primitive manner of celebrating that institution, even by immersion. Those of the Brethren that reside in the province of *Friesland*, have at present an annual meeting at *Lewarden*, where they administer
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the sacraments, as the considerable distance at which they live from *Rhinberg* renders it inconvenient for them to repair thither twice a year. We shall conclude our account of the *Collegiants* by observing, that their community is of a most ample and extensive kind; that it comprehends persons of all ranks, orders, and sects, who profess themselves Christians, though their sentiments concerning the person and doctrine of the divine founder of Christianity be extremely different; that it is kept together, and its union maintained, not by the authority of rulers and doctors, the force of ecclesiastical laws, the restraining power of creeds and confessions, or the influence of certain positive rites and institutions, but merely by a zeal for the advancement of practical religion, and a desire of drawing instruction from the study of the holy Scriptures [y].

II. In such a community, or rather amidst such a multitude as this, in which *opinion* is free, and every one is permitted to judge for himself in religious matters, dissensions and controversies can scarcely have place. However, a debate attended with some warmth arose, in the year 1672, between JOHN and PAUL BREDENBURG, merchants of *Rotterdam* on the one side, and ABRAHAM LEMMERMAN and FRANCIS CUIPER, merchants of *Amsterdam* on the other. JOHN BREDENBURG had erected a particular society, or *college*, in which he gave a course of lectures upon the religion of nature and reason; but this undertaking was highly disapproved of by LEMMERMAN and CUIPER, who were for excluding reason altogether from religious inquiries and pursuits. During the heat of this controversy, BREDENBURG discovered a manifest propensity towards the sentiments of SPINOZA; nay, he even defended them publicly, and yet, at the same time, professed a firm attachment to the Christian reli-

[y] See the *Dissertation sur les usages de ceux qu'on appelle en Hollande Collegiens et Rhinobourgeois*, in the *Ceremonies Religieuses de tous les Peuples du monde*, tom. iv. p. 323.—as also a Dutch book containing an account of the *Collegiants*, and published by themselves under the following title: *De Oerspronck, Natuur, Handel- wyze en Oogmerk der zo genaamde Rynburgsche Vergadering*, at *Amsterdam*, in 4to, in the year 1736.

gion [z]. Other debates of less consequence arose in this community, and the effect of those dissensions was a division of the *Collegiants* into two parties, which held their assemblies separately at *Rhinsberg*. This division happened in the year 1686, but it was healed about the commencement of the present century, by the death of those who had principally occasioned it; and then the *Collegiants* returned to their former union and concord [a].

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[z] The names of JOHN BREDENBURG and FRANCIS CUIPER are well known among the followers and adversaries of SPINOZA; but the character and profession of these two disputants are less generally known. BREDENBURG, or (as he is otherwise called) BREITENBURG, was a *Collegiant*, and a merchant of *Rotterdam*, who propagated in a public manner the doctrine of SPINOZA, and pretended to demonstrate mathematically its conformity to the dictates of reason. The same man not only professed Christianity, but moreover explained, recommended, and maintained the Christian religion in the meetings of the *Collegiants*, and asserted, on all occasions, its divine original. To reconcile these striking contradictions, he declared, on the one hand, that *reason* and *Christianity* were in direct opposition to each other; but maintained, on the other, that we were obliged to believe, even against the evidence of the strongest mathematical demonstrations, the religious doctrines comprehended in the holy Scriptures (this, indeed, was adding absurdity to absurdity). He affirmed, that *truth* was twofold, *theological* and *philosophical*; and that those propositions, which were false in theology, were true in philosophy. There is a brief, but accurate account of the character and sentiments of BREDENBURG, in the learned work of the Jew, ISAAC OROBIO, entitled, *Certamen Philosophicum propugnata veritatis divinae et naturalis adversus JO. BREDENBURGII principia, ex quibus, quod religio rationi repugnat, demonstrare nititur*. This work, which contains BREDENBURG's pretended demonstrations of the philosophy of SPINOZA, was first published in 8vo at *Amsterdam*, in the year 1703, and afterwards in 12mo at *Brussels*, in 1731. FRANCIS CUIPER, who was the antagonist of BREDENBURG, acquired a considerable reputation by his *Arcana Atheismi detecta*, i. e. *The secrets of Atheism detected*. He was a bookseller at *Amsterdam*; and it was he that published, among other things, the *Bibliotheca Fratrum Polonorum seu Unitariorum*. Those who have a tolerable acquaintance with the literary history of this century, know that CUIPER, on account of the very book which he wrote against BREDENBURG, was suspected of Spinozism, though he was a *Collegiant*, and a zealous defender of the Christian faith, as also of the perfect conformity that there is between right reason and true religion. Dr. MOSHEIM said a little before, in the text, that LEMMERMAN and CUIPER were for excluding reason altogether from religion; how then can he consistently say here of the latter, that he was a *defender of the conformity that there is between reason and religion*?

[a] Besides the authors who have been already mentioned, those

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The Labba-
dists.

III. The sect of the *Labbadists* were so called from their founder JOHN LABBADIE, a native of *France*, a man of no mean genius, and remarkable for a natural and masculine eloquence. This man was born in the Romish communion, entered into the order of the Jesuits; and being dismissed by them [b], became a member of the Reformed church, and performed with reputation the ministerial functions in *France*, *Switzerland*, and *Holland*. He at length erected a new community, which resided successively at *Middelburg* in *Zeland* and at *Amsterdam*. In the year 1670, it was transplanted to *Hervorden*, a town in *Westphalia*, at the particular desire of the Princess ELIZABETH, daughter of the elector *Palatine*, and abbess of *Hervorden* [c]. It was nevertheless driven from thence, notwithstanding the protection of this illustrious princess; and in the year 1672, settled at *Altena*, where its founder died two years after his arrival. After the death of LABBADIE, his followers removed their wandering community to *Wiewert*, in the district of *North-Hol-*

who understand the German language, may consult the curious work of SIMON FREDERIC RUES, entitled, *Nachrichten vom Zustande der Mennoniten*, p. 267.

[b] From this expression of our author, some may be led to imagine, that LABBADIE was expelled by the Jesuits from their society; and many have, in effect, entertained this notion. But this is a palpable mistake; and whoever will be at the pains of consulting the letter of the Abbé GOUJET to Father NICERON (published in the *Mémoires des Hommes Illustres*, tom. xx. p. 142, 143.) will find that LABBADIE had long solicited his discharge from that society, and, after many refusals, obtained it at length in an honourable manner, by a public act signed at *Bordeaux*, by one of the provincials, the 17th of April, 1639. For a full account of this restless, turbulent, and visionary man, who by his plans of reformation, conducted by a zeal destitute of prudence, produced much tumult and disorder, both in the Romish and Reformed churches, see his *Life*, composed with learning, impartiality, and judgment, by the Reverend Mr. CHAUFFEPIED, in his Supplement to Mr. BAYLE, entitled, *Nouveau Dictionnaire Historique et Critique*.

[c] This illustrious princess seems to have had as prevailing a taste for fanaticism, as her grand-father King JAMES I of *England* had for scholastic theology. She carried on a correspondence with PENN, the famous Quaker, and other members of that extravagant sect. She is, nevertheless, celebrated by certain writers, on account of her application to the study of philosophy and poetry. That a poetical fancy may have rendered her susceptible of fanatical impressions, is not impossible; but how these impressions could be reconciled with a philosophical spirit, is more difficult to imagine.

land,

land, where it found a peaceful retreat, and soon fell into oblivion; so that few, if any traces of it, are now to be found.

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Among the persons that became members of this sect, there were some, whose learning and abilities gave it a certain degree of credit and reputation, particularly ANNA MARIA SCHURMAN, of *Utrecht*, whose extensive erudition rendered her so famous, in the republic of letters, during the last century. The members of this community, if we are to judge of them by their own account of things, did not differ from the Reformed church, so much in their tenets and doctrines, as in their manners and rules of discipline [d]. For their founder exhibited, in his own

[d] LABBADIE always declared, that he embraced the doctrines of the Reformed church. Nevertheless, when he was called to perform the ministerial functions to a French church at *Middleburg* in *Zealand*, he refused to subscribe their confession of faith. Besides, if we examine his writings, we shall find that he entertained very odd and singular opinions on various subjects. He maintained, among other things, "that God might, and did, on certain occasions, deceive men—that the holy Scripture was not sufficient to lead men to salvation, without certain particular *illuminations* and *revelations* from the Holy Ghost—that in reading the Scriptures we ought to give less attention to the literal sense of the words than to the inward suggestions of the spirit, and that the efficacy of the word depended upon him that preached it—that the faithful ought to have all things in common—that there is no subordination or distinction of rank in the true church of CHRIST—that CHRIST was to reign a thousand years upon earth—that the *contemplative life* is a state of grace and union with God, and the very height of perfection—that the Christian, whose mind is contented and calm, sees all things in God, enjoys the Deity, and is perfectly indifferent about every thing that passes in the world—and that the Christian arrives at that happy state by the exercise of a perfect self-denial, by mortifying the flesh and all sensual affections, and by mental prayer." Besides these, he had formed singular ideas of the Old and New Testament, considered as covenants, as also concerning the Sabbath and the true nature of a Christian church.

It is remarkable enough, that almost all the sectaries of an enthusiastical turn, were desirous of entering into communion with LABBADIE. The Brownists offered him their church at *Middleburg*, when he was suspended by the French synod from his pastoral functions. The Quakers sent their two leading members ROBERT BARCLAY and GEORGE KEITH to *Amsterdam*, while he resided there, to examine his doctrine; and, after several conferences with him, these two commissioners offered to receive him into their communion, which he refused, probably from a principle of ambition and the desire of remaining head of a sect. Nay, it is said, that

conduct,

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conduct, a most austere model of sanctity and obedience, which his disciples and followers were obliged to imitate; and they were taught to look for the *communion of saints*, not only in the invisible church, but also in a *visible* one, which, according to their views of things, ought to be composed of none, but such persons as were distinguished by their sanctity and virtue, and by a pious progress towards perfection. There are still extant several treatises composed by LABBADIE, which sufficiently discover the temper and spirit of the man, and carry the evident marks of a lively and glowing imagination, that was not tempered by the influence of a sober and accurate judgment. And as persons of this character are sometimes carried, by the impetuosity of passion and the seduction of fancy, both into erroneous notions and licentious pursuits, we are not perhaps to reject, in consequence of an excessive charity, the testimonies of those who have found many things worthy of censure both in the life and doctrine of this turbulent enthusiast [e].

Bourignon
and Poiret.

IV. Among the fanatical contemporaries of LABBADIE, was the famous ANTOINETTE BOURIGNON DE LA PORTE, a native of *Flanders*, who pretended to be divinely inspired, and set apart, by a particular interposition of heaven, to revive the true spirit of Christianity, that had been extinguished by theological animosities and debates. This female enthusiast, whose religious feelings were accompanied with an unparalleled vivacity and ardor, and whose fancy was exuberant beyond all expression, joined to these qualities a volubility of tongue, less

the famous WILLIAM PENN made a second attempt to gain over the Labbadists; and that he went for that purpose to *Wiewert*, where they resided after the death of their founder, but without success. We do not pretend to answer for the certainty of these facts; but shall only observe, that they are related by MOLLERUS, in his *Cimbria Litterata*, on the authority of a *Mf. Journal*, of which several extracts have been given by JOACH. FRED. FELLER, in his *Trimest. IX Monumentorum ineditorum*, sect. iii. A. 1717, p. 498—500.

[e] See MOLLERUS's *Cimbria Litterata*, tom. iii. p. 35. & *Isagoge ad Histor. Chersones. Cimbrica*, p. ii. cap. v. p. 121.—ARNOLD, *Histor. Ecclesiast.* vol. i. p. ii. lib. xvii. cap. xxi. p. 1186.—WEISMAN, *Hist. Eccles. Sæc.* xvii. p. 297.—For an account of the two famous companions of LABBADIE, viz. DU LIGNON and YVON, see MOLLERUS's *Cimbria Litterata*, tom. ii. p. 472, 1020. wonderful

wonderful indeed, yet much adapted to seduce the unwary. Furnished with these useful talents, she began to propagate her theological system, and her enthusiastical notions made a great noise in *Flanders, Holland*, and some parts of *Germany*, where she had resided some years. Nor was it only the ignorant multitude that swallowed down with facility her visionary doctrines; since it is well known that several learned and ingenious men were persuaded of their truth, and caught the contagion of her fanaticism. After experiencing various turns of fortune, and suffering much vexation and mockeries on account of her religious fancies, she ended her days at *Franeker*, in the province of *Friesland*, in the year 1680. Her writings were voluminous; but it would be a fruitless attempt to endeavour to draw from them an accurate and consistent scheme of religion. For the pretended *divine light*, that guides people of this class, does not proceed in a methodical way of reasoning and argument; it discovers itself by flashes; which shed nothing but thick darkness in the minds of those who investigate truth with the understanding, and do not trust to the reports of fancy, that is so often governed by sense and passion. An attentive reader will, however, learn something by perusing the writings of this fanatical virgin; he will be persuaded, that her intellect must have been in a disordered state; that the greatest part of her *divine effusions* were borrowed from the productions of the Mystics; and that, by the intemperance of her imagination, she has given an additional air of extravagance and absurdity to the tenets she has derived from these pompous enthusiasts. If we attend to the main and predominant principle that reigns throughout the incoherent productions of BOURIGNON, we shall find it to be the following: *That the Christian religion neither consists in knowledge nor in practice, but in a certain internal feeling and divine impulse, that arises immediately from communion with the Deity* [f]. Among the more considerable pa-

[f] See for an ample account of BOURIGNON, the following writers: MOLLER, *Cimbria Litterata*, tom. ii. p. 85.—*Introductio in Histor. Chersonesi Cimbricae*, p. ii. p. 151.—BAYLE'S *Dictionnaire*, tom. i. at the article BOURIGNON.—ARNOLD, *Historia Eccles. et Heret.* vol. ii. ¶ See also POIRET'S *Epist. de Auctoribus Mysticis*, sect. xiv. p. 565. This treatise of POIRET is inserted at the end of his book, *De Eruditione Solida & Superficiaria*, vol. ii. ed. 4to.

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trons of this fanatical doctrine, we may reckon CHRISTIAN BARTHOLOMEW DE CORDT, a Jansenist, and priest of the oratory at *Mechlin*, who died at *Nordstrandt* in the dutchy of *Sleswick* [g]; and PETER POIRET, a man of a bold and penetrating genius, who was a great master of the Cartesian philosophy [h]. This latter has shewn, in a striking manner, by his own example, that knowledge and ignorance, reason and superstition, are often divided by thin partitions; and that they sometimes not only dwell together in the same person, but also, by an unnatural and unaccountable union, lend each other mutual assistance, and thus engender monstrous productions.

The Phila-
delphian so-
ciety.

V. The same spirit, the same views, and the same kind of religion, that distinguished BOURIGNON, were observable in an English and also a female fanatic, named JANE LEADLEY, who, towards the conclusion of this century, seduced by her visions, predictions, and doctrines, a considerable number of disciples, among whom there were some persons of learning; and thus gave rise to what was called, the *Philadelphian Society*. This woman was of opinion, that all dissensions among Christians would cease, and the kingdom of the Redeemer become, even here below, a glorious scene of charity, concord, and felicity, if those who bear the name of JESUS, without regarding the forms of doctrine or discipline that distinguish particular communions, would all join in committing their souls to the care of the *internal guide*, to be instructed, governed, and formed, by his divine impulse and suggestions. Nay, she went still further, and declared in the name of the Lord, that this desirable event would happen; and that she had a divine commission to proclaim the approach of this glorious communion of saints, who were to be gathered together in one visible universal church, or kingdom, before the dissolution of

[g] MOLLER *Cimbria Litterata*, tom. ii. p. 149.

[h] POIRET dressed out in an artful manner, and reduced to a kind of system, the wild and incoherent fancies of BOURIGNON, in his large work, entitled, *L'Oeconomie Divine, ou Systeme Universel*, which was published, both in French and Latin, at *Amsterdam*, in the year 1686, in seven volumes, 8vo.—For an account of this Mystic philosopher, whose name and voluminous writings have made such a noise, see *Bibliotheca Brem. Theol. Philol.* tom. iii. p. i. p. 75. this

this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her Philadelphian society was the true *kingdom of CHRIST*, in which alone the divine spirit resided and reigned. We shall not mention the other dreams of this enthusiast, among which the famous doctrine of the final restoration of all intelligent Beings to perfection and happiness held an eminent place. LEADLEY was less fortunate than BOURIGNON in this respect, that she had not such an eloquent and ingenious patron as POIRET to plead her cause, and to give an air of philosophy to her wild reveries. For PORDAGE and BROMLEY, who were the chief of her associates, had nothing to recommend them but their Mystic piety and contemplative turn of mind. PORDAGE more especially was so far destitute of the powers of elocution and reasoning, that he even surpassed JACOB BOEHMEN, whom he admired, in obscurity and nonsense, and instead of imparting instruction to his readers, did no more than excite in them a stupid kind of awe by a high-sounding jingle of pompous words [i].

[i] See JO. WOLF. JAEGERI *Historia Sacra et Civilis, Sæc. xvii. Decenn. x. p. 90.*—PETRI POIRETI *Bibliotheca Mysticor. p. 161. 174. 283. 286.*

A

SHORT VIEW or GENERAL SKETCH

OF THE

ECCLESIASTICAL HISTORY

OF THE

EIGHTEENTH CENTURY.

CENT.
XVIII.

Introductory
observation.

I. **T**HE history of the Christian church, during the present age, instead of a few pages, would alone require a volume, such are the number and importance of the materials that it exhibits to an attentive inquirer. It is therefore to be hoped, that, in due time, some able and impartial writer will employ his labours on this interesting subject. At the same time, to render the present work as complete as possible, and to give a certain clue to direct those who teach or who study ecclesiastical history, through a multitude of facts that have not yet been gathered together and digested into a regular order, we shall draw here a general sketch, that will exhibit the principal outlines of the state of religion since the commencement of the present century. That this sketch may not swell to too great a size, we shall omit the mention of the authors who have furnished materials for this period of church-history. Those that are acquainted with modern literature must know, that there are innumerable productions extant, from whence such a variety of lines and colours might be taken, as would render this rough and general draught a compleat and finished piece.

II. The

II. The doctrines of Christianity have been propagated in *Asia*, *Africa*, and *America*, with equal zeal, both by the Protestant and Popish missionaries. But we cannot say the same thing of the true spirit of the Gospel, or of the religious discipline and institutions that it recommends to the observance of Christians; for it is an undeniable fact, that many of those whom the Romish missionaries have persuaded to renounce their false gods, are Christians only as far as an external profession and certain religious ceremonies go; and that, instead of departing from the superstitions of their ancestors, they observe them still, though under a different form. We have, indeed, pompous accounts of the mighty success with which the ministry of the Jesuits has been attended among the barbarous and unenlightened nations; and the French Jesuits in particular are said to have converted innumerable multitudes in the course of their missions. This perhaps cannot be altogether denied, if we are to call those converts to Christianity, who have received some faint and superficial notions of the doctrines of the Gospel; for it is well known, that several congregations of *such* Christians have been formed by the Jesuits in the *East-Indies*, and more especially in the kingdoms of *Carnate*, *Madura*, and *Marava*, on the coast of *Malabar*, in the kingdom of *Tonquin*, the Chinese empire, and also in certain provinces of *America*. These conversions have, in outward appearance, been carried on with particular success, since ANTHONY VERI has had the direction of the foreign missions, and has taken such special care, that neither hands should be wanting for this spiritual harvest, nor any expences spared that might be necessary to the execution of such an arduous and important undertaking. But these pretended conversions, instead of effacing the infamy under which the Jesuits labour in consequence of the iniquitous conduct of their missionaries in former ages, have only served to augment it, and to shew their designs and practices in a still more odious point of light. For they are known to be much more zealous in satisfying the demands of their avarice and ambition, than in promoting the cause of CHRIST, and are said to corrupt and modify, by a variety of inventions, the pure doctrine of the

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Concerning
the prosperous
state of
the church
in general,
and of the
Romish
church in
particular.

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The famous
contest re-
lating to the
lawfulness
of allowing
the Chinese
Christians
to observe
their an-
cient rites.

Gospel, in order to render it more universally palatable, and to increase the number of their ambiguous converts.

III. A famous question arose in this century, which made a great noise in the Romish church, relating to the conduct of the Jesuits in *China*, and their manner of promoting the cause of the Gospel by permitting the new converts to observe the religious rites and customs of their ancestors. This question was decided to the disadvantage of the missionaries, in the year 1704, by CLEMENT XI, who, by a solemn edict, forbade the Chinese Christians to practise the religious rites of their ancestors, and more especially those that are celebrated by the Chinese in honour of their deceased parents and of their great lawgiver CONFUCIUS. This severe edict was, nevertheless, considerably mitigated in the year 1715, in order to appease, no doubt, the resentment of the Jesuits, whom it exasperated in the highest degree. For the pontif allowed the missionaries to make use of the word TIEN, to express the *divine nature*, with the addition of the word TCHU, to remove its ambiguity, and make it evident, that it was not the *heaven*, but the *Lord of heaven*, that the Christian doctors worshiped [*k*]; he also permitted the observance of those rites and ceremonies that had so highly offended the adversaries of the Jesuits, on condition that they should be considered merely as marks of respect to their parents, and as tokens of civil homage to their lawgivers, without being abused to the purposes of superstition, or even being viewed in a religious point of light. In consequence of this second papal edict, the Chinese converts to Christianity are allowed considerable liberties; among other things they have in their houses *tablets*, on which the names of their ancestors, and particularly of CONFUCIUS, are written in golden letters; they are allowed to light candles before these tablets, to make offerings to them of rich perfumes, victuals, fruits, and other delicacies, nay, to prostrate the body before them until the head touches the ground. The same ceremony of prostration is performed by the Chinese Christians at the tombs of their ancestors.

[*k*] TIEN TCHU signifies the LORD OF HEAVEN.

The

The first of these papal edicts, which was designed to prevent the motley mixture of Chinese superstition with the religious institutions of Christianity, was brought to *China*, in the year 1705, by Cardinal *TOURNON*, the pope's legate; and the second, which was of a more indulgent nature, was sent in the year 1721, with *MEZZABARBA*, who went to *China* with the same character. Neither the emperor nor the Jesuits were satisfied with these edicts. *TOURNON*, who executed the orders of his ghostly master with more zeal than prudence, was, by the express command of the emperor, thrown into prison, where he died in the year 1710. *MEZZABARBA*, though more cautious and prudent, yet returned home without having succeeded in his negotiation; nor could the emperor be engaged, by either arguments or intreaties, to make any alteration in the institutions and customs of his ancestors [kk]. At present, the state of Christianity in *China* being extremely precarious and uncertain, this famous controversy is entirely suspended; and many reasons induce us to think, that both the pontiffs and the enemies of the Jesuits will unite in permitting the latter to depart from the rigour of the papal edicts, and to follow their own artful and insinuating methods of conversion. For they will both esteem it expedient and lawful to submit to many inconveniencies and abuses, rather than to risk the entire suppression of popery in *China*.

IV. The attempts made since the commencement of the present century, by the English and Dutch, and more especially by the former, to diffuse the light of Christianity through the benighted regions of *Asia* and *America*, have been carried on with more assiduity and zeal than in the preceding age. That the Lutherans have born their part in this salutary work appears abundantly from the Danish mission, planned with such piety in the year 1706, by *FREDERIC IV*, for the conversion of the Indians that

Protestant
missions.

[kk] *TOURNON* had been made, by the Pope, Patriarch of *Antioch*, and *MEZZABARBA*, to add a certain degree of weight to his Mission, was created Patriarch of *Alexandria*. After his return, the latter was promoted to the bishoprick of *LODI*, a preferment, which though inferior in point of station, to his imaginary Patriarchate, was yet more valuable in point of ease and profit. See a fuller account of this Mission in *Dr. MOSHEIM's authentic memoirs of the Christian Church in China*, p. 26, &c. N.

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inhabit the coast of *Malabar*, and attended with such remarkable success. This noble establishment, which surpasses all that have been yet erected for the propagation of the Gospel, not only subsists still in a flourishing state, but acquires daily new degrees of perfection under the auspicious and munificent patronage of that excellent monarch CHRISTIAN VI. We will indeed readily grant, that the converts to Christianity, that are made by the Danish missionaries, are less numerous than those which we find in the lists of the Popish legates; but it may be affirmed, at the same time, that they are much better Christians, and far excel the latter in the sincerity and zeal that accompany their profession. There is a great difference between Christians in reality, and Christians in appearance; and it is very certain, that the Popish missionaries are much more ready than the Protestant doctors to admit into their communion proselytes, who have nothing of Christianity but the name.

We have but imperfect accounts of the labours of the Russian clergy, the greatest part of whom lie yet involved in that gross ignorance that covered the most unenlightened ages of the church. We learn, nevertheless, from the modern records of that nation, that some of their doctors have employed, with a certain degree of success, their zeal and industry in spreading the light of the Gospel in those provinces that lie in the neighbourhood of *Siberia*.

Private enemies of the Gospel.

V. While the missionaries now mentioned exposed themselves to the greatest dangers and sufferings, in order to diffuse the light of divine truth in these remote and darkened nations, there arose in *Europe*, where the Gospel had obtained a stable footing, a multitude of adversaries, who shut their eyes upon its excellence, and endeavoured to eclipse its immortal lustre. There is no country in *Europe*, where infidelity has not exhaled its poison; and scarcely any denomination of Christians among whom we may not find several persons, who either aim at the total extinction of all religion, or at least endeavour to invalidate the authority of the Christian system. Some carry on these unhappy attempts in an open manner, others under the mask of a Christian profession; but no where have these enemies of the purest religion, and consequently of

mankind

mankind whom it was designed to render wise and happy, appeared with more effrontery and insolence than under the free governments of *Great-Britain* and the United Provinces. In *England* more especially, it is not uncommon to meet with books, in which not only the doctrines of the Gospel, but also the perfections of the Deity, and the solemn obligations of piety and virtue, are impudently called in question, and turned into derision [1]. Such impious productions have cast a deserved reproach on the names and memories of TOLAND, COLLINS, TINDAL, and WOOLSTON, a man of an inauspicious genius, who made the most audacious, though senseless attempts to invalidate the miracles of Christ. Add to these MORGAN, CHUBB, MANDEVILLE, and others. And writers of the same class will be soon found in all the countries of *Europe*, particularly in those where the Reformation has introduced a spirit of liberty, if mercenary booksellers are still allowed to publish, without distinction or reserve, every wretched production that is addressed to the passions of men, and designed to obliterate in their minds a sense of religion and virtue.

VI. The sect of *Atheists*, by which, in strictness of speech, those only are to be meant who deny the existence and moral government of an infinitely wise and powerful

Atheists and
Deists

[1] This observation, and the examples by which it is supported in the following sentence, stand in need of some correction. Many books have, indeed, been published in *England* against the divinity, both of the Jewish and Christian dispensations; and it is justly to be lamented, that the inestimable blessing of religious liberty, which the wise and good have improved to the glory of Christianity, by setting its doctrines and precepts in a rational light, and bringing them back to their primitive simplicity, has been so far abused, by the pride of some, and the ignorance and licentiousness of others, as to excite an opposition to the Christian system, which is both designed and adapted to lead man, through the paths of wisdom and virtue, to happiness and perfection. It is, nevertheless, carefully to be observed, that the most eminent of the English unbelievers were far from renouncing, at least in their writings and profession, the truths of what they call natural religion, or denying the unchangeable excellence and obligations of virtue and morality. Dr. MOSHEIM is more especially mistaken, when he places COLLINS, TINDAL, MORGAN, and CHUBB, in the list of those who called in question the perfections of the Deity and the obligations of virtue; it was sufficient to put MANDEVILLE, WOOLSTON, and TOLAND, in this infamous class.

Being,

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Being, by whom all things subsist, is reduced to a very small number, and may be considered as almost totally extinct. Any that yet remain under the influence of this unaccountable delusion, adopt the system of SPINOZA, and suppose the universe to be one vast substance, which excites and produces a great variety of motions all uncontrollably necessary, by a sort of *internal force*, which they carefully avoid defining with perspicuity and precision.

The Deists, under which general denomination those are comprehended who deny the divine origin of the Gospel in particular, and are enemies to all revealed religion in general, form a motley tribe, which, on account of their jarring opinions, may be divided into different classes. The most decent, or, to use a more proper expression, the least extravagant and insipid form of deism, is that, which aims at an association between Christianity and natural religion, and represents the Gospel as no more than a republication of the original law of nature and reason, that was more or less obliterated in the minds of men. This is the hypothesis of TINDAL, CHUBB, MANDEVILLE, MORGAN, and several others, if we are to give credit to their own declarations, which, indeed, ought not always to be done without caution. This also appears to have been the sentiment of an ingenious writer, whose eloquence has been ill employed in a book, entitled, *Essential Religion distinguished from that which is only Accessory*[n]; for the whole religious system of this author consists in the three following points: That *there is a God*—that *the world is governed by his wise providence*—and that *the soul is immortal*; and he maintains, that it was to establish these three points by his ministry, that JESUS CHRIST came into the world.

The Ro-
mish church
---and its
pontif.

VII. The church of Rome has been governed, since the commencement of this century, by CLEMENT XI,

[n] The original title of this book (which is supposed to have been written by one MURALT, a Swiss, author of the *Lettres sur les Anglois et sur les François*) is as follows: *Lettres sur la religion essentielle à l'homme, distinguée de ce qui n'en est que l'accessoire*. There have been several excellent refutations of this book published on the continent, among which the *Lettres sur les vrais principes de la religion*, in two volumes 8vo, composed by the late learned and ingenious Mr. BOUILLER, deserve particular notice.

INNOCENT

INNOCENT XIII, BENEDICT XIII, CLEMENT XII, and BENEDICT XIV, who may be all considered as men of eminent wisdom, virtue, and learning, if we compare them with the pontiffs of the preceding ages. CLEMENT XI, and PROSPER LAMBERTINI, who at present fills the papal chair under the title of BENEDICT XIV [o], stand much higher in the list of literary fame, than the other pontiffs now mentioned; and BENEDICT XIII surpassed them all in piety, or at least in its appearance, which in the whole of his conduct was extraordinary and striking. It was he that conceived the laudable design of reforming many disorders in the church, and restraining the corruption and licentiousness of the clergy; and for this purpose held a council, in the palace of the *Lateran*, in the year 1725, whose acts and decrees have been made public. But the event did not answer his expectations; nor is there any probability, that BENEDICT XIV, who is attempting the execution of the same worthy purpose, though by different means, will meet with better success.

We must not omit observing here, that the modern bishops of *Rome* make but an indifferent figure in *Europe*, and exhibit little more than an empty shadow of the authority of the ancient pontiffs. Their prerogatives are diminished, and their power is restrained within very narrow bounds. The sovereign princes and states of *Europe*, who embrace their communion, no longer tremble at the thunder of the Vatican, but treat their *anathemas* with indifference and contempt. They, indeed, load the *holy father* with pompous titles, and treat him with all the external marks of veneration and respect; yet they have given a mortal blow to his authority, by the prudent and artful distinction they make between the court of *Rome* and the Roman pontif. For, under the cover of this distinction, they buffet him with one hand, and stroke him with the other; and, under the most respectful profession of attachment to his person, oppose the measures, and diminish still more, from day to day, the authority of his court. A variety of modern transactions might be alleged in confirmation of this, and more especially the debates that have arisen in this century, between the

[o] This history was published while BENEDICT XIV was yet alive.

court

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All prospect
of a recon-
ciliation be-
tween the
Protestant
and Romish
communi-
ons entirely
removed.

court of *Rome* and those of *France*, *Naples*, *Sardinia*, and *Portugal*, in all which that ghostly court has been obliged to yield, and to discover its extreme insignificancy and weakness.

VIII. There have been no serious attempts made in later times, to bring about a reconciliation between the Protestant and Romish churches; for, notwithstanding the pacific projects formed by private persons with a view to this union, it is justly considered as an impracticable scheme. The difficulties that attend its execution were greatly augmented by the famous bull of CLEMENT XI, entitled *Unigenitus*, which deprived the peace-makers of the principal expedient they employed for the accomplishment of this union, by putting it out of their power to soften and mitigate the doctrines of popery, that appeared the most shocking to the friends of the Reformation. This expedient had been frequently practised in former times, in order to remove the disgust that the Protestants had conceived against the church of *Rome*; but the bull *Unigenitus* put an end to all these modifications, and in most of those points that had occasioned our separation from *Rome*, represented the doctrine of that church in the very same shocking light in which they had been viewed by the first reformers. This shews, with the utmost evidence, that all the attempts the Romish doctors have made, from time to time, to give an air of plausibility to their tenets, and render them palatable, were so many snares insidiously laid to draw the Protestants into their communion; that the specious conditions they proposed as the terms of a reconciliation, were perfidious stratagems; and that, consequently, there is no sort of dependance to be made upon the promises and declarations of such a disingenuous set of men.

Intestine di-
visions in
the Romish
church.

IX. The intestine discords, tumults, and divisions, that reigned in the Romish church, during the preceding century, were so far from being terminated in this, that new fuel was added to the flame, and the animosities of the contending parties grew more vehement from day to day. These divisions still subsist. The Jesuits are at variance with the Dominicans, and some other religious orders, though these quarrels make little noise, and are carried on with some regard to decency and prudence; the
Dominicans

Dominicans are on bad terms with the Franciscans; the controversy concerning the nature, lawfulness, and expediency of the Chinese ceremonies still continues, at least in *Europe*; and were we to mention all the debates that divide the *Romish* church, which boasts so much of its unity and infallibility, the enumeration would be endless. The controversy relating to Jansenism, which was one of the principal sources of that division which reigned within the papal jurisdiction, has been carried on with great spirit and animosity in *France* and in the *Netherlands*. The Jansenists, or, as they rather chuse to be called, the disciples of AUGUSTIN, are inferior to their adversaries the Jesuits, in numbers, power, and influence; but they equal them in resolution, prudence, and learning, and surpass them in sanctity of manners and superstition, by which they excite the respect of the people. When their affairs take an unfavourable turn, and they are oppressed and persecuted by their victorious enemies, they find an asylum in the *Netherlands*. For the greatest part of the Roman-catholics in *Spanish Flanders*, and all the members of that communion that live under the jurisdiction of the United Provinces, embrace the principles and doctrines of JANSENIUS [p]. Those that inhabit the United Provinces have almost renounced their allegiance to the pope, though they profess a warm attachment to the doctrine and communion of the church of *Rome*; nor are either the exhortations or threatenings of the *holy father* sufficient to banish the obstinacy of these wayward children, or to reduce them to a state of subjection and obedience.

X. The cause of the Jansenists acquired a peculiar degree of credit and reputation, both in this and the pre-

The debates occasioned by Quenel's New Testament.

[p] This assertion is too general. It is true, that the greatest part of the Roman-catholics in the United Provinces are Jansenists, and that there is no *legal* toleration of the Jesuits in that republic. It is nevertheless a known fact, and a fact that cannot be indifferent to those who have the welfare and security of these provinces at heart, that the Jesuits are daily gaining ground among the Dutch papists. They have a flourishing chapel in the city of *Utrecht*, and have places of worship in several other cities and in a great number of villages. It would be worthy of the wisdom of the rulers of the republic to put a stop to this growing evil, and not to suffer in a Protestant country a religious order which has been suppressed in a Popish one, and declared enemies of the state.

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ceding century, by a French translation of the New Testament, made by the learned and pious PASCASIUS QUENEL, a priest of the oratory, and accompanied with practical annotations, adapted to excite lively impressions of religion in the minds of men. The quintessence of Jansenism was blended, in an elegant and artful manner, with these Annotations, and was thus presented to the reader under the most pleasing aspect. The Jesuits were alarmed at the success of QUENEL's book, and particularly at the change it had wrought, in many, in favour of the theological doctrines of JANSENIUS; and to remove out of the way an instrument which proved so advantageous to their adversaries, they engaged that weak Prince LEWIS XIV, to solicit the condemnation of this production at the court of *Rome*. CLEMENT XI granted the request of the French monarch, because he considered it as the request of the Jesuits; and in the year 1713, issued out the famous bull *Unigenitus*, in which QUENEL's New Testament was condemned, and an *hundred and one propositions* contained in it, pronounced heretical [pp]. This bull, which is also known by the name of *The Constitution*, gave a favourable turn to the affairs of the Jesuits; but it was highly detrimental to the interests of the Romish church, as many of the wiser members of that communion candidly acknowledge. For it not only confirmed the Protestants in their separation, by convincing them that the church of *Rome* was resolved to adhere obstinately to its ancient superstitions and corruptions; but also of-

☞ [pp] To shew what a political weather-cock the *infallibility* of the Holy Father was upon this occasion, it may not be improper to place here an anecdote, which is related by VOLTAIRE, in his *Siecle de Louis XIV.* vol. ii. under the article *Jansenisme*. The credit of the teller weighs but light in the balance of historical fame; the anecdote, however, is well attested, and is as follows: "The Abbé RENAUDOT, a learned Frenchman, happening to be at Rome the first year of the Pontificate of CLEMENT XI, went one day to see the Pope, who was fond of men of letters, and was himself a learned man, and found his Holiness reading Father QUENEL's book. On seeing RENAUDOT enter the apartment, the Pope said in a kind of rapture: *Here is a most excellent book!—We have nobody at Rome that is capable of writing in this manner;—I wish I could engage the author to reside here!*" And yet this same book was condemned afterwards by this same Pope.

fended

fended many of the Roman-catholics, who had no particular attachment to the doctrines of JANSENIUS, and were only bent on the pursuit of truth and the advancement of piety. It must also be observed, that the controversy relating to Jansenism was much heated and augmented, instead of being mitigated or suspended, by this despotic and ill-judged edict.

XI. The dissensions and tumults excited in *France* by this edict were violent in the highest degree. A considerable number of bishops, and a large body composed of persons eminently distinguished by their piety and erudition, both among the clergy and laity, appealed from the bull to a general council. It was more particularly opposed by the Cardinal DE NOAILLES, archbishop of *Paris*, who, equally unmoved by the authority of the pontif and by the resentment and indignation of LEWIS XIV, made a noble stand against the despotic proceedings of the court of *Rome*. These defenders of the ancient doctrine and liberties of the Gallican church were persecuted by the popes, the French monarch, and the Jesuits, from whom they received an uninterrupted series of injuries and affronts. Nay, their entire ruin was aimed at by these unrelenting adversaries, and was indeed accomplished in part, since some of them were obliged to fly for refuge to their brethren in *Holland*; others forced, by the terrors of penal laws and by various acts of tyranny and violence, to receive the papal edict; while a considerable number, deprived of their places and ruined in their fortunes, looked for subsistence and tranquillity at a greater distance from their native country. The issue of this famous contest was favourable to the *bull*, which was at length rendered valid by the authority of the parliament, and was registered among the laws of the state. This contributed in some measure to restore the public tranquillity, but it was far from diminishing the number of those who complained of the despotism of the pontif; and the kingdom of *France* is still full of *Appellants* [q], who reject the authority of the *bull*, and only wait for a favourable opportunity of reviving a controversy, which is rather sus-

Commoti-
ons in
France, oc-
casioned by
this bull.

☞ [q] This was the name that was assumed by those who appealed from the bull and the court of *Rome* to a general council.

pended

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The circumstances
that contribute to
support the
cause of Jan-
senism in
France.

ended than terminated, and of kindling anew a flame that is covered without being extinguished.

XII. Amidst the calamities in which the Jansenists have been involved, they have only two methods left of maintaining their cause against their powerful adversaries, and these are their *writings* and their *miracles*. The *former* alone have proved truly useful to them; the *latter* gave them only a transitory reputation, which, being ill-founded, contributed in the issue to sink their credit. The writings in which they have attacked both the Pope and the Jesuits are innumerable; and many of them are composed with such eloquence, spirit, and solidity, that they have produced a remarkable effect. The Jansenists, however, looking upon all human means as insufficient to support their cause, turned their views towards *supernatural* succours, and endeavoured to make it appear that their cause was the peculiar object of the divine protection and approbation. For this purpose they persuaded the multitude, that God had endowed the bones and ashes of certain persons, who had distinguished themselves by their zeal in the cause of JANSENIUS, and had, at the point of death, appealed a second time from the pope to a general council, with the power of healing the most inveterate diseases. The person whose remains were principally honoured with this marvellous efficacy, was the Abbé PARIS, a man of family, whose natural character was dark and melancholy; his superstition excessive beyond all credibility; and who, by an austere abstinence from bodily nourishment, and the exercise of other inhuman branches of penitential discipline, was the voluntary cause of his own death [r]. To the miracles which were said to be wrought at the tomb of this fanatic, the Jansenists added a great variety of visions and relations, to which they audaciously attributed a divine origin; for several members of the community, and more especially those who resided at *Paris*, pretended to be filled with the *Holy Ghost*; and, in consequence of this prerogative, delivered instructions,

[r] The imposture that reigned in these pretended miracles has been detected and exposed by various authors; but by none with more acuteness, perspicuity, and penetration, than by the ingenious Dr. DOUGLASS, in his excellent Treatise on Miracles, entitled, *The Criterion*, which was published by MILLAR, in the year 1754.
predictions,

predictions, and exhortations, which, though frequently C E N T. extravagant and almost always insipid, yet moved the XVIII. passions and attracted the admiration of the ignorant multitude. The prudence, however, of the court of *France* put a stop to these fanatical tumults and false miracles; and in the situation in which things are at present, the Jansenists have nothing left but their genius and their pens to maintain their cause [rr].

XIII. We can say but very little of the Greek and Eastern churches. The profound ignorance in which they live, and the despotic yoke under which they groan, prevent their forming any plans to extend their limits, or making any attempts to change their state. The Russians, as we had formerly occasion to observe, assumed, under the reign of *PETER the Great*, a less savage and barbarous aspect, than they had before that memorable period; and in this century have given some grounds to hope that they may one day be reckoned among the civilized nations. There are, nevertheless, immense multitudes of that rugged people, who are still attached to the brutish superstition and discipline of their ancestors; and there are several in whom the barbarous spirit of persecution still so far prevails, that, were it in their power, they would cut off the Protestants, and all other sects that differ from them by fire and sword. This appears evident from a variety of circumstances, and more especially from the book which *STEPHEN JAVORSKI* has composed against heretics of all denominations.

The state of the Eastern church.

The Greek Christians are said to be treated at present by their haughty masters with more clemency and indulgency than in former times. The Nestorians and Monophysites in *Asia* and *Africa* persevere in their refusal to enter into the communion of the Romish church, notwithstanding the earnest intreaties and alluring offers, that have been made from time to time by the pope's le-

☞ [rr] Things are greatly changed since the learned author wrote this paragraph. The storm of just resentment that has arisen against the Jesuits, and has been attended with the extinction of their order in *Portugal*, *France*, and in all the *Spanish* dominions, has disarmed the most formidable adversaries of Jansenism, and must consequently be considered as an event highly favourable to the Jansenists.

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The external state of the Lutheran church.

Its internal state.

gates, to conquer their inflexible constancy.—The Roman pontiffs have frequently attempted to renew, by another sacred expedition, their former connexions with the kingdom of *Abyssinia*; but they have not yet been able to find out a method of escaping the vigilance of that court, which still persists in its abhorrence of popery. Nor is it at all probable, that the embassy, which is now preparing at *Rome* for the Abyssinian emperor, will be attended with success.—The Monophysites propagate their doctrine in *Asia* with zeal and assiduity, and have not long ago gained over to their communion a part of the Nestorians who inhabit the maritime coasts of *India*.

XIV. The Lutheran church, which dates its foundation from the year 1517, and the confession of *Augsburg* from the year 1530, celebrated in peace and prosperity the secular return of these memorable periods in the years 1717 and 1730. It received, some years ago, a considerable accession to the number of its members by the emigration of that multitude of Protestants which abandoned the territory of *Saltzburg* and the town of *Berchtolsghaden*, in order to breathe a free air, and to enjoy unmolested the exercise of their religion. One part of these emigrants settled in *Prussia*, another in *Holland*, and many of them transplanted themselves and their families to *America* and other distant regions. This circumstance contributed greatly to propagate the doctrine and extend the reputation of the Lutheran church, which thus not only obtained a footing in *Asia* and *America*, but also formed several congregations of no small note in these remote parts of the world. The state of Lutheranism at home has not been so prosperous, since we learn, both from public transactions and also from the complaints of its professors and patrons, that in several parts of *Germany*, the Lutheran church has been injuriously oppressed, and unjustly deprived of several of its privileges and advantages, by the votaries of *Rome*.

XV. It has been scarcely possible to introduce any change into the system of doctrine and discipline that is received in that church, because the ancient confessions and rules that were drawn up to point out the tenets that were to be believed, and the rites and ceremonies that were to be performed, still remain in their full authority, and

and are considered as the sacred guardians of the Lutheran faith and worship. The method however of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church. Towards the commencement of this century, an artless simplicity was generally observed by the ministers of that communion, and all philosophical terms and abstract reasonings were entirely laid aside, as more adapted to obscure than to illustrate the truths of the Gospel. But in process of time a very different way of thinking began to take place; and several learned men entertained a notion, that the doctrines of Christianity could not maintain their ground, if they were not supported by the aids of philosophy, and exhibited and proved in a geometrical order.

The adepts in jurisprudence, who undertook in the last century the revision and correction of the body of ecclesiastical law that is in force among the Lutherans, carried on their undertaking with great assiduity and spirit; and our church government would at this day bear another aspect, if the ruling powers had judged it expedient to listen to their counsels and representations. We see, indeed, in several places, evident proofs, that the directions of these great men, relating to the external form of ecclesiastical government, discipline, and worship, are highly respected; and that their ideas even of the doctrinal part of religion have been more or less adopted by many. Hence, it is not at all surprising, that warm disputes have arisen between them and the rulers of the church, concerning several points. The Lutheran doctors are apprehensive that, if the sentiments of certain of these reformers took place, religion would become entirely subservient to the purposes of civil policy, and be at length converted into a mere state-machine; and this apprehension is not peculiar to the clergy alone, but is also entertained by some persons of piety and candour, even among the Civilians.

XVI. The liberty of thinking, speaking, and writing, concerning religious matters, which began to prevail in the last century, was, in this, still further confirmed and augmented; and it extended so far as to encourage both infidels and fanatics to pour forth among the multitude, without restraint, all the effusions of their enthusiasm and extravagance.

Intestine
enemies.

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extravagance. Accordingly we have seen, and still see, numbers of fanatics and innovators start up from time to time, and, under the influence of enthusiasm or of a disordered brain, divulge their crude fancies and dreams among the people, by which they either delude many from the communion of the established church, or at least occasion contests and divisions of the most disagreeable kind. We mentioned formerly several of these disturbers of the tranquillity of the church, to whom we may add here the notorious names of TENNHART, GICHTELIUS, UBERFELD, ROSENBACH, BREDEL, SEIZIUS, ROEMELING, and many others, who either imagined that they were divinely inspired, or from a persuasion of their superior capacity and knowledge set up for reformers of the doctrine and discipline of the church. Many writers drew their pens against this presumptuous and fanatical tribe; though the greatest part of those who composed it were really below the notice of men of character, and were rather worthy of contempt than of opposition. And, indeed, it was not so much the force of reason and argument, as the experience of their bad success, that convinced these fanatics of their folly, and made them desist from their chimerical projects. Their attempts could not stand the trial of time and common sense; and therefore, after having made a transitory noise, they fell into oblivion. Such is the common and deserved fate of almost all the fanatical ring-leaders of the deluded populace; they start up all of a sudden, and make a figure for a while; but, generally speaking, they ruin their own cause by their imprudence or obstinacy, by their austerity or perverseness, by their licentious conduct or their intestine divisions.

Herrenhut-
ters.

XVII. Many place in this fanatical class the Brethren of *Herrenhut*, who were first formed into a religious community, in the village so named, in *Lusatia*, by the famous Count ZINZENDORFF; and afterwards grew so numerous, that their emigrants were spread abroad in all the countries of *Europe*, reached even as far as the *Indies*, and formed settlements in the remotest quarters of the globe. The *Herrenhutters* call themselves the descendants of the *Bohemian* and *Moravian Brethren*, who, in the fifteenth century, threw off the despotic yoke of *Rome*,
animated

animated by the zealous exhortations and the heroic example of JOHN HUSS. They may however be said, with more propriety, to imitate the example of that famous community, than to descend from those who composed it; for it is well known, that there are very few *Bohemians* and *Moravians* in the fraternity of the *Herrenbutters*; and it is extremely doubtful, whether even this small number are to be considered as the posterity of the ancient *Bohemian Brethren* that distinguished themselves so early by their zeal for the Reformation.

If we are to give credit to the declarations of the *Herrenbutters*, they agree with the Lutherans in their doctrine and opinions, and only differ from them in their ecclesiastical discipline, and in those religious institutions and rules of life which form the resemblance between the *Bohemian Brethren* and the disciples of ZINZENDORFF. There are, indeed, many who doubt much of the truth of this declaration, and suspect that the society now under consideration, and more especially their rulers and ringleaders, speak the language of Lutheranism, when they are among the Lutherans, in order to obtain their favour and indulgence; and those who have examined this matter with the most attention represent this fraternity as composed of persons of different religions, as well as of various ranks and orders. Be that as it may, it is at least very difficult to guess the reason that induces them to live in such an entire state of separation from the Lutheran communion, and to be so ambitiously zealous in augmenting their sect, if the only difference between them and the Lutherans lies in the nature of their discipline, and in certain rites and institutions that do not belong to the essence of religion. For the true and genuine followers of JESUS CHRIST are but little concerned about the outward forms of ecclesiastical government and discipline, knowing that real religion consists in faith and charity, and not in external rites and institutions [s].

[s] It is somewhat surprizing to hear Dr. MOSHEIM speak in such vague and general terms of this sect, without taking the least notice of their pernicious doctrines and their flagitious practices, that do not only disfigure the sacred truths of the Gospel, but also sap all the foundations of morality. To be persuaded of this, the reader, besides the accounts which RIMIUS has given of this enormous sect, will do well to consult a curious *Preface*, prefixed to the

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The state of
philosophy
among the
Lutherans.

XVIII. It was the opinion of many, that the succours of philosophy were absolutely necessary to stem the torrent of superstition and stop its growing progress, and that these alone were adapted to accomplish this desirable

French translation of *A Pastoral Letter against Fanaticism*, addressed by Mr. STINSTRA, an Anabaptist minister in *Friesland*, to his congregation, and published at *Leyden* in the year 1752. It may not be amiss to add here a passage, relating to this odious community, from the bishop of GLOUCESTER's treatise, entitled, *The Doctrine of Grace*. The words of that great and eminent prelate are as follows: "As purity respects practice, the *Moravians* give us little trouble. If we may credit the yet unconfuted relations both in print and in Ms. composed by *their own members*, the participants in their most sacred mysterious rites, their practices in the consummation of marriage are so horribly, so unspeakably flagitious, that this people seems to have no more pretence to be put into the number of Christian sects, than the TURLUPINS of the thirteenth century, a vagabond crew of miscreants, who rambled over *Italy, France, and Germany*, calling themselves the *Brothers and Sisters of the Free Spirit*, who, in speculation, professed that species of Atheism called *Pantheism*, and, in practice, pretended to be exempted from all the obligations of morality and religion." See *Doctrine of Grace*, 12mo. vol. ii. p. 153. As to the doctrines of this sect, they open a door to the most licentious effects of fanaticism. Such among many others are the following, drawn from the express declarations of Count ZINZENDORFF, the head and founder of the community: That the law is not a rule of life to a believer:—That the moral law belongs only to the Jews:—That a converted person cannot sin against light. But of all the singularities for which this sect is famous, the notions they entertain of the organs of generation in both sexes, are the most enormously wild and extravagant. I consider (says Count ZINZENDORFF, in one of his sermons) the PARTS for distinguishing both sexes in Christians, as the most honourable of the whole body, my Lord and God having partly inhabited them, and partly worn them himself. This raving secretary looks upon the conjugal act as a piece of scenery, in which the male represents Christ the husband of souls, and the female the church. The married brother (says he) knows matrimony, respects it, but does not think upon it of his own accord, and thus the precious member of the covenant (i. e. the Penis) is so much forgot, becomes so useless, and consequently is reduced to such a natural numbness, by not being used, that afterwards, when he is to marry, and use it, the Saviour must restore him from this deadness of body. And when an Elder by grace, and sister according to her make, gets sight of this member, her senses are shut up, and she holily perceives, that God the Son was a boy. Ye holy matrons, who as wives are about your Vice-Christ, honour that precious sign with the utmost veneration. We beg the chaste reader's pardon for presenting him with this odious specimen of the horrors of the Moravian theology.

purpose

purpose. Hence the study of philosophy, which, towards the conclusion of the last century, seemed to decline, was now revived, established upon a more rational footing, and pursued with uncommon assiduity and ardour. The branch of philosophy, which is commonly known under the denomination of *Metaphysics*, was generally preferred, as it leads to the first principles of things; and the improvements made in this important science were very considerable. These improvements were owing chiefly to the genius and penetration of the immortal LEIBNITZ, who cast a new light upon metaphysics, and gave this interesting branch of philosophy a more regular form. This science received a still greater degree of perfection from the philosophical labours of the acute and indefatigable WOLF, who reduced it into a scientific order, and gave its decisions the strength and evidence of a geometrical demonstration. Under this new and respectable form it captivated the attention and esteem of the greatest part of the German philosophers, and of those in general who pursue truth through the paths of strict evidence; and it was applied with great ardour and zeal to illustrate and confirm the great truths both of natural and revealed religion. This application of the *First Philosophy* gave much uneasiness to some pious men, who were extremely solicitous to preserve pure and unmixed the doctrines of Christianity; and it was accordingly opposed by them with great eagerness and obstinacy. Thus the ancient contest between *Philosophy* and *Theology*, *Faith* and *Reason*, was unhappily revived, and has been carried on with much animosity for several years past. For many are of opinion, that this metaphysical philosophy inspires youthful minds with notions that are far from being favourable to the doctrines, and more especially to the positive institutions of religion; that, seconded by the warmth of fancy, at that age of levity and presumption, it engenders an arrogant contempt of Divine Revelation, and an excessive attachment to human reason, as the only infallible guide of man; and that, instead of throwing new light on the science of theology and giving it an additional air of dignity, it has contributed, on the contrary, to cover it with obscurity and to sink it into oblivion and contempt.

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XVIII.The Wer-
theimtrans-
lation of
the Bible.

XIX. In order to justify this heavy charge against the metaphysical philosophy, they appeal to the writings of LAURENT SCHMIDT, whom they commonly call the *Wertheim*-interpreter, from the place of his residence. This man, who was by no means destitute of abilities, and had acquired a profound knowledge of the philosophy now under consideration, undertook, some years ago, a new German translation of the Holy Scriptures, to which he prefixed a new system of theology, drawn up in a geometrical order, that was to serve him as a guide in the exposition of the sacred oracles. This undertaking proved highly detrimental to its author, as it drew upon him from many quarters severe marks of opposition and resentment; for, scarcely had he published the Five Books of MOSES, as a specimen of his method and abilities, when he was not only attacked by several writers, but also brought before the supreme tribunal of the empire, and there accused as an enemy of the Christian religion and a caviller at divine truth. This severe charge was founded upon this circumstance only, that he had boldly departed from the common explication of certain passages in the books of MOSES, which are generally supposed to prefigure the MESSIAH [1]. On this account he was cast into prison, and his errors were looked upon as capitally criminal; but he luckily escaped the vigilance of his keepers, and saved himself by flight.

The contro-
versies called
Pietistical,
and other
religious
contests, di-
vide the Lu-
theran
church.

XX. The bare indication of the controversies that have divided the Lutheran church since the commencement of this century would make up a long list. The religious contests that were set on foot by the *Pietists* were carried on in some places with animosity, in others with moderation, according to the characters of the champions, and the temper and spirit of the people. These contests, however, have gradually subsided in process of time, and seem at present to be all reduced to the following question,

[1] Dr. MOSHEIM gives here but the half of the accusation brought against SCHMIDT, in the year 1737, when he was charged with attempting to prove that there was not the smallest trace or vestige of the doctrine of the Trinity, nor any prediction pointing out the MESSIAH, to be found in the Five Books of MOSES. It was by the authority of an imperial edict, addressed by CHARLES VI to the princes of the empire, that SCHMIDT was imprisoned.

Whether

Whether a wicked man be capable of acquiring a true and certain knowledge of divine things, or be susceptible of any degree or species of divine illumination? The controversy, that has been excited by this question, is considered by many as a mere dispute about words; its decision, at least, is rather a matter of curiosity than importance. Many other points, that had been more or less debated in the last century, occasioned keen contests in this, such as the eternity of hell torments; the reign of CHRIST upon earth during a thousand years; and the final restoration of all intelligent Beings to order, perfection, and happiness. The mild and indulgent sentiments of JOHN FABRICIUS, professor of divinity at *Helmstadt*, concerning the importance of the controversy between the Lutherans and Roman-catholics, excited also a warm debate; for this doctor, together with his disciples, went so far as to maintain, that the difference between the two churches was of so little consequence, that a Lutheran might safely embrace popery. The famous controversies that have been carried on between certain divines and some eminent civilians, concerning the rites and obligations of wedlock, the lawful grounds of divorce, and the nature and guilt of concubinage, are sufficiently known. Other disputes of inferior moment, which have been of a sudden growth and of short duration, we shall pass over in silence, as the knowledge of them is not necessary to our forming an accurate idea of the internal state of the Lutheran church.

XXI. The Reformed church still carries the same external aspect under which it has been already described [*u*]. For, though there be every where extant certain books, creeds, and confessions, by which the wisdom and vigilance of ancient times thought proper to perpetuate the truths of religion, and to preserve them from the contagion of heresy; yet, in most places no person is obliged to adhere strictly to the doctrines they contain; and those who profess the main and fundamental truths of the Christian religion, and take care to avoid too great an intimacy [*w*] with the tenets of Socinianism and Popery, are deemed

The state of
the Reformed
church.

[*u*] This description the reader will find above, at the beginning of the last century.

[*w*] *Nimiam consuetudinem*. The expression is remarkable
worthy

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worthy members of the Reformed church [x]. Hence, in our times, this great and extensive community comprehends, in its bosom, Arminians, Calvinists, Supralapsarians, Sublapsarians, and Universalists, who live together in charity and friendship [y], and unite their efforts and malignant; it would make the ignorant and unwary apt to believe, that the Reformed church allows its members certain approaches towards *Popery* and *Socinianism*, provided they do not carry these approaches too far, even to an *intimate* union with them. This representation of the Reformed church is too glaringly false to proceed from ignorance; and Dr. MOSHEIM's extensive knowledge places him beyond the suspicion of an involuntary mistake in this matter. It is true, this reflexion bears hard upon his candour; and we are extremely sorry, that we cannot, in this place, do justice to the knowledge of that great man, without arraigning his equity.

[x] Nothing can be more unfair, or at least more inaccurate, than this representation of things. It proceeds from a supposition that is quite chimerical, even that the Reformed churches in *England*, *Scotland*, *Holland*, *Germany*, *Switzerland*, &c. form one *general body*, and have, besides their respective and particular systems of government and discipline, some general laws of *religious toleration*, in consequence of which they admit a variety of sects into their communion. But this *general Hierarchy* does not exist. The friends of the Reformation, whom the multiplied horrors and absurdities of popery obliged to abandon the communion of *Rome*, were formed, in process of time, into distinct ecclesiastical bodies, or national churches, every one of which has its peculiar form of government and discipline. The toleration, that is enjoyed by the various sects and denominations of Christians, arises in part from the clemency of the ruling powers, and from the charity and forbearance which individuals think themselves bound to exercise, one towards another. See the following note.

[y] If the different denominations of Christians, here mentioned, live together in the mutual exercise of charity and benevolence, notwithstanding the diversity of their theological opinions, this circumstance, which Dr. MOSHEIM seems to mention as a reproach, is, on the contrary, a proof, that the true and genuine spirit of the Gospel (which is a spirit of forbearance, meekness, and charity) prevails among the members of the Reformed churches. But it must be carefully observed, that this charity, though it discovers the amiable *bond of peace*, does not, by any means, imply uniformity of sentiment, indifference about truth, or suppose that the Reformed churches have relaxed or departed from their system of doctrine. Indeed, as there is no general Reformed church, so there is no general Reformed Creed or Confession of Faith. The established church of *England* has its peculiar system of doctrine and government, which remains still unchanged and in full force; and to which assent is demanded from all its members, and in a more especial solemn and express manner from those who are its ministers. Such is the case with the national Reformed churches in the United Provinces. The Dissenters in these countries, who are tolerated by the state, have

forts

forts in healing the breach and diminishing the weight and importance of those controversies that separate them from each other [z]. This moderation is, indeed, severely censured by many of the Reformed doctors in Switzerland, Germany, and more especially in Holland, who lament in the most sorrowful strains the decline of the ancient purity and strictness that characterised the doctrine and discipline of the church, and sometimes attack with the strongest marks of indignation and resentment these modern contemners of primitive orthodoxy. But as the moderate party has an evident superiority in point of number also their respective bonds of ecclesiastical union; and such of them, particularly in England and Ireland, as differ from the establishment only in their form of government and worship, and not in matters of doctrine, are treated with indulgence by the more moderate members of the national church, who look upon them as their Brethren.

[z] In the 4to edition of this work, I mistook, in a moment of inadvertency, the construction of this sentence in the original Latin, and rendered the passage as if Dr. MOSHEIM had represented the Reformed churches as diminishing the weight and importance of those controversies that *separate them from the church of Rome*; whereas he represents them (and, indeed, what he says is rather an encomium than a reproach) as diminishing the weight of those controversies which *separate them from each other*. One of the circumstances that made me fall more easily into this mistake, was my having read, the moment before I committed it, Dr. MOSHEIM's insinuation with respect to the spirit of the church of England in the very next page, where he says very inconsiderately, *that we may judge of that spirit by the conduct of Dr. WAKE, who formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their peculiar doctrines*. This is supposing, though upon the foundation of a mistaken fact, that the church of England, at least, is making evident approaches to the church of Rome.—When I had made the mistake, which turned really an encomium into an accusation, I thought it incumbent on me to defend the Reformed church against the charge of an approximation to Popery. For this purpose I observed (in note [z] of the 4to edition) “that the Reformed churches were never at such a distance from the spirit and doctrine of the church of Rome as they are at this day; and that the improvements in science, that characterise the last and the present age, seem to render a relapse into Romish superstition morally impossible in those who have been once delivered from its baneful influence.” The ingenious author of the *Confessional* did not find this reasoning conclusive; and the objections he has started against it do not appear to me unsurmountable. I have therefore thrown upon paper some farther thoughts upon the present state of the Reformed Religion, and the influence of improvements in philosophy upon its advancement; and these thoughts the reader will find in the Second Appendix.

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re-union
between the
Reformed
and the Lu-
therans.

bers, power, and influence, these attacks of their adversaries are, generally speaking, treated with the utmost indifference.

XXII. Whoever therefore considers all these things with due attention will be obliged to acknowledge, that neither the Lutherans nor Arminians have, at this day, any further subject of controversy or debate with the Reformed church, considered in a general point of view, but only with individuals, with private persons that are members of this great community [a]. For the church, considered in its collective and general character, allows now to all its members the full liberty of entertaining the sentiments they think most reasonable in relation to those

[a] Granting this to be true, with respect to the Arminians, it cannot be affirmed, with equal truth, in regard to the Lutherans, whose doctrine concerning the *Corporal presence of CHRIST in the eucharist, and the communication of the properties of his divine to his human nature* is rejected by all the Reformed churches, without exception. But it is not universally true, even with respect to the Arminians. For though these latter are particularly favoured by the church of *England*; though Arminianism may be said to have become predominant among the members of that church, or at least to have lent its influence in mitigating some of its articles in the private sentiments of those who subscribe them; yet the *Thirty-nine Articles of the church of England* still maintain their authority; and when we judge of the doctrine and discipline of any church, it is more natural to form this judgment from its *established Creeds and Confession of Faith*, than from the sentiments and principles of particular persons. So that, with respect to the church of *England*, the direct contrary of what Dr. MOSHEIM asserts is strictly true; for it is rather with that church and its rule of faith, that the Lutherans are at variance, than with private persons, who, prompted by a spirit of Christian moderation, mitigate some of its doctrines, in order charitably to extend the limits of its communion. But, if we turn our view to the Reformed churches in *Holland, Germany, and a part of Switzerland*, the mistake of our author will still appear more palpable; for some of these churches consider certain doctrines, both of the Arminians and Lutherans, as a just cause of excluding them from their communion. The question here is not whether this rigour is laudable; it is the matter of fact, that we are examining at present. The church of *England*, indeed, if we consider its present temper and spirit, does not look upon any of the errors of the Lutherans as *fundamental*, and is therefore ready to receive them into its communion; and the same thing may, perhaps, be affirmed of several of the Reformed churches upon the Continent. But this is very far from being a proof, that *the Lutherans have, at this day (as Dr. MOSHEIM asserts), no further subject of controversy or debate with these churches*; it only proves, that these churches nourish a spirit of toleration and charity, *worthy of imitation*.

points

points of doctrine that formerly excluded the Lutherans and Arminians from its communion, and looks upon the essence of Christianity and its fundamental truths as in no wise affected by these points, however variously they may be explained by the contending parties. But this moderation, instead of facilitating the execution of the plans, that have been proposed by some, for the re-union of the Lutheran and Reformed churches, contribute rather to prevent this re-union, or at least to render it much more difficult. For those among the Lutherans, who are zealous for the maintenance of the truth, complain that the Reformed church has rendered too wide the way of salvation, and opened the arms of fraternal love and communion, not only to us (Lutherans), but also to Christians of all sects and all denominations. Accordingly we find, that when, about twenty years ago, several eminent doctors of our communion, with the learned and celebrated MATTHEW PFAFF at their head, employed their good offices with zeal and sincerity in order to our union with the Reformed church; this pacific project was so warmly opposed by the greatest part of the Lutherans, that it came to nothing in a short time [b].

XXIII. The church of *England*, which is now the chief and leading branch of that great community that goes under the denomination of the Reformed church, continues in the same state, and is governed by the same principles, that it assumed at the Revolution under the reign of King WILLIAM III. The established form of church-government is *Episcopacy*, which is embraced by the sovereign, the nobility, and the greatest part of the people. The *Presbyterians*, and the numerous sects of

The present
state of the
church of
England.

[b] The project of the very pious and learned Dr. PFAFF for uniting the Lutheran and Reformed churches, and the reasons on which he justified this project, are worthy of the truly Christian spirit, and do honour to the accurate and sound judgment, of that most eminent and excellent divine *. And it is somewhat surprising, considering the proofs of moderation and judgment that Dr. MOSHEIM has given in other parts of this valuable history, that he neither mentions the project of Dr. PFAFF with applause, nor the stiffness of the Lutherans on this occasion with any mark of disapprobation.

* See this learned Author's *Collectio Scriptorum Irenicorum ad unionem inter Protestantas facientium*, published in 4to at *Hall* in *Saxony*, in the year 1723.

different

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different denominations that are comprehended under the general title of *Non-conformists*, enjoy the sweets of religious liberty, under the influence of a *legal* toleration. Those, indeed, who are best acquainted with the present state of the English nation, tell us, that the dissenting interest declines from day to day, and that the cause of *Non-conformity* owes this gradual decay, in a great measure, to the lenity and moderation that are practised by the rulers of the established church. The members of this church may be divided into two classes, according to their different ideas of the origin, extent, and dignity of episcopal jurisdiction. For some look upon the government of bishops to be founded on the authority of a divine institution, and are immoderately zealous in extending the power and prerogatives of the church; others, of a more mild and sedate spirit, while they consider the episcopal form of government as far superior to every other system of ecclesiastical polity, and warmly recommend all the precautions that are necessary to its preservation and the independence of the clergy, yet do not carry this attachment to such an excessive degree, as to refuse the name of a *church* to every religious community that is not governed by a bishop, or to defend the prerogatives and pretensions of the episcopal order with an intemperate zeal [c]. These two classes are sometimes involved in warm debates, and oppose each other with no small degree of animosity, of which this present century has exhibited the following remarkable example. Dr. BENJAMIN HOADLEY, the present bishop of *Winchester*, a prelate eminently distinguished by the accuracy of his judgment, and the purity of his flowing and manly eloquence, used his utmost endeavours, and not without

[c] The learned and pious Archbishop WAKE, in a letter to Father COURRAYER, dated from *Croydon-House*, July 9, 1724, expresseth himself thus: "I bless God that I was born and have
" been bred in an episcopal church; which I am convinced has
" been the government established in the Christian church from
" the very time of the Apostles. But I should be unwilling to af-
" firm, that *where* the ministry is not episcopal, there is no *church*,
" nor any *true* administration of the sacraments. And very many
" there are among us, who are zealous for episcopacy, yet dare not
" go so far as to annul the ordinances of God performed by any
" other ministry."

success,

success, to lower the authority of the church, or at least to reduce the power of its rulers within narrow bounds. On the other hand, the church and its rulers found several able defenders; and, among the rest, Dr. JOHN POTTER, now archbishop of *Canterbury*, who maintained the rights and pretensions of the clergy with great eloquence and erudition. As to the spirit of the established church of *England* in relation to those who dissent from its rule of doctrine and government, we see it no where better than in the conduct of Dr. WAKE, archbishop of *Canterbury*, who formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines [d].

XXIV. The unbounded liberty which every individual in *England* enjoys of publishing without restraint his religious opinions, and of worshipping God in the manner he thinks the most conformable to reason and scripture, naturally produces a variety of sects, and gives rise to an uninterrupted succession of controversies about theological matters. It is scarcely possible for any historian, that has not resided for some time in *England*, and examined with attention, upon the spot, the laws, the privileges, the factions, and opinions, of that free and happy people, to give a just and accurate account of these religious sects

Various
sects in
England.
Whitefield.

[d] Archbishop WAKE certainly corresponded with some learned and moderate *Frenchmen*, on this subject; particularly with DU PIN, the ecclesiastical historian: and, no doubt, the archbishop, when he assisted COURRAYER, in his Defence of the validity of the *English Ordinations*, by furnishing him with unanswerable proofs drawn from the registers at *Lambeth*, had it in his view to remove certain groundless prejudices, which, while they subsisted amongst Roman-catholics, could not but defeat all projects of peace and union between the English and Gallican churches. The interests of the Protestant religion could not be in safer hands than Archbishop WAKE'S. He who had so ably and so successfully defended Protestantism as a controversial writer, could not surely form any project of peace and union with a Roman-catholic church, the terms of which would have reflected on his character as a negociator. This note has been misunderstood and censured by the acute author of the *Confessional*. This censure gave occasion to the Third Appendix, which the reader will find at the end of this volume, and in which the matter contained in this note is fully illustrated, and the conduct of Archbishop WAKE set in its true light.

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and controversies. Even the names of the greatest part of these sects have not as yet reached us, and many of those that are come to our knowledge, we know but imperfectly. We are greatly in the dark with respect to the grounds and principles of these controversies, because we are destitute of the sources from whence proper information must be drawn. At present the ministerial labours of **GEORGE WHITEFIELD**, who has formed a community, which he proposes to render superior in sanctity and perfection to all other Christian churches, make a considerable noise in *England*, and are not altogether destitute of success. If there is any consistency in this man's theological system, and he is not to be looked upon as an enthusiast, who follows no rule but the blind impulse of an irregular fancy, his doctrine seems to amount to these two propositions—"that true religion consists alone in holy affections and in a certain inward *feeling*, which it is impossible to explain—and that Christians ought not to seek truth by the dictates of reason, or by the aids of learning, but by laying their minds open to the direction and influence of Divine Illumination."

The state of
the Dutch
church.

XXV. The Dutch church is still divided by the controversies that arose from the philosophy of **DÉS CARTES** and the theology of **COCCEIUS**; though these controversies be carried on with less bitterness and animosity at present than in former times. It is even to be hoped that these contests will soon be totally extinguished, since it is well known, that the Newtonian philosophy has expelled Cartesianism from almost all the academies and schools of learning in the United Provinces. We have already mentioned the debates that were occasioned by the opinions of **ROELL**. In the year 1703, **FREDERIC VAN LEENHOF** was suspected of a propensity towards the system of **SPINOZA**, and drew upon him a multitude of adversaries, on account of a remarkable book, entitled, *Heaven upon Earth*; in which he maintained literally, that it was the duty of Christians to rejoice always, and to suffer no feelings of affliction and sorrow to interrupt their gaiety. The same accusations were brought against an illiterate man, named **WILLIAM DEURHOFF**, who, in some treatises composed in the Dutch language, represented the Divine Nature under the idea of a certain *force* or *energy*, that is diffused throughout

throughout the whole universe, and acts in every part of the great fabric. The most recent controversies that have made a noise in *Holland* were those that sprung from the opinions of Mr. JAMES SAURIN and Mr. PAUL MATY, on two very different subjects. The former, who was minister of the French in the *Hague*, and acquired a shining reputation by his genius and eloquence, fell into an error, which, if it may be called such, was at least an error of a very pardonable kind. For if we except some inaccurate and unwary expressions, his only deviation from the received opinions consisted in his maintaining, that it was sometimes lawful to swerve from truth, and to deceive men by our speech, in order to the attainment of some great and important good [e]. This sentiment was not relished, as the most considerable part of the Reformed churches adopt the doctrine of AUGUSTIN, "that a lye or a violation of the truth can never be allowable in itself, or advantageous in the issue." The conduct of MATY was much more worthy of condemnation; for, in order to explain the mystery of the Trinity, he invented the following unsatisfactory hypothesis: That the "Son and the Holy Ghost were two finite Beings, that had been created by God, and at a certain time were united to the Divine nature [f]."

[e] See SAURIN's *Discours Historiques, Theologiques, Critiques, et Moraux, sur les evenemens les plus memorables du Vieux et du Nouveau Testament*, tom. i. of the folio edition.

[f] Dr. MOSHEIM, in another of his learned productions, has explained in a more exact and circumstantial manner the hypothesis of MATY, which amounts to the following propositions: "That the Father is the pure Deity; and that the Son and the Holy Ghost are two other persons, in each of whom there are two natures; one divine, which is the same in all the three persons, and with respect to which they are one and the same God, having the same numerical divine essence; and the other, a finite and dependent nature, which is united to the divine nature in the same manner, in which the orthodox say, that JESUS CHRIST is God and Man." See MOSHEMI *Dissertationes ad Historiam Ecclesiasticam pertinentes* (published at *Altena* in the year 1743) vol. ii. p. 498.—But principally the original work of Mr. MATY, which was published (at the *Hague*) in the year 1729, under the following title: *Lettre d'un Theologien à un autre Theologien sur le Mystere de la Trinité*.—The publication of this hypothesis was unnecessary, as it was really destitute even of the merit of novelty, being very little more than a repetition of what Dr. THOMAS BURNET, prebendary of

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The disputes
in Switzerland
concerning the
FORMULA
CONSENSUS,
OR
FORM OF
AGREEMENT.

XXVI. The particular confession of faith, that we have already had occasion to mention under the denomination of the *Formulary of agreement or concord*, has, since the commencement of this century, produced warm and vehement contests in *Switzerland*, and more especially in the Canton of *Bern*. In the year 1718, the magistrates of *Bern* published an order, by which all professors and pastors, particularly those of the university and church of *Lausanne*, who were suspected of entertaining any erroneous opinions, were obliged to declare their assent to this *Formulary*, and to adopt it as the rule of their faith. This injunction was so much the more grievous, as no demand of that kind had been made for some time before this period; and the custom of requiring subscription to this famous confession had been suspended in the case of several, who were promoted in the academy, or had entered into the church. Accordingly many pastors and candidates for holy orders refused the assent that was demanded by the magistrates; and some of them were punished for this refusal. Hence arose warm contests and heavy complaints, which engaged the king of *Great-Britain* and the States-general of the United Provinces to offer their intercession, in order to terminate these unhappy divisions; and hence the *Formulary* under consideration lost much of its credit and authority.—Nothing memorable happened during this period in the German churches. The Reformed church that was established in the *Palatinate*, and had formerly been in such a flourishing state, suffered greatly from the persecuting spirit and the malignant counsels of the votaries of *Rome*.

Socinians.
Arians.

XVII. The Socinians, who are dispersed through the different countries of *Europe*, have never hitherto been able to form a separate congregation, or to celebrate pub-

Sarum, and rector of *West-kington* in *Wiltshire*, had said, about ten years before, upon this mysterious subject, which nothing but presumption can make any man attempt to render intelligible. See a treatise published, without his name, by Dr. BURNET, in the year 1720, under the following title: *The Scripture-Trinity intelligibly explained: Or, An Essay towards the Demonstration of a Trinity in Unity from Reason and Scripture. In a Chain of Consequences from certain Principles, &c.* by a divine of the church of *England*. See also the same Author's *Scripture Doctrine of the Redemption of the World by Christ, intelligibly explained, &c.*

licly

licly divine worship, in a manner conformable to the institutions of their sect; though it is well known, that, in several places, they hold clandestine meetings of a religious kind. The person, that made the principal figure among them, in this century, was the learned SAMUEL CRELLIUS, who died in an advanced age, at *Amsterdam*; he, indeed, preferred the denomination of *Artemonite* before that of Socinian, and really departed, in many points, from the received doctrines of that sect.

The Arians found a learned and resolute patron in WILLIAM WHISTON, professor of mathematics in the university of *Cambridge*, who defended their doctrine in various productions, and chose rather to resign his chair than to renounce his opinions. He was followed in these opinions, as is commonly supposed, by Dr. SAMUEL CLARKE, a man of great abilities, judgment, and learning, who, in the year 1724, was charged with altering and modifying the ancient and orthodox doctrine of the Trinity [g]. But it must argue a great want of equity

[g] It is but too evident that few controversies have so little augmented the sum of knowledge, and so much hurt the spirit of charity, as the controversies that have been carried on in the Christian church, in relation to the doctrine of the *Trinity*. Mr. WHISTON was one of the first divines, who revived this controversy in the xviiith century. About the year 1706, he began to entertain some doubts about the *proper* eternity and omniscience of Christ. This led him to review the popular doctrine of the Trinity, and in order to execute this review with a degree of diligence and circumspection suitable to its importance, he read the New Testament twice over, and also all the ancient genuine monuments of the Christian religion till near the conclusion of the second century. By this inquiry he was led to think, that, at the Incarnation of Christ, the *Logos* or eternal wisdom supplied the place of the *rational soul* or *νοῦς*;—that the eternity of the son of God was not a real *distinct* existence, as of a son properly *co-eternal* with his Father by a true eternal generation, but rather a metaphysical existence *in potentia*, or in some sublimer manner in the Father, as his wisdom or word—that CHRIST'S real *creation* or *generation* (for both these terms are used by the earliest writers) took place some time before the creation of the world;—that the council of *Nice* itself established no other eternity of CHRIST;—and, finally, that the Arian doctrine in these points, was the original doctrine of CHRIST himself, of his holy apostles, and of the most primitive Christians. Mr. WHISTON was confirmed in these sentiments by reading NOVATIAN'S treatise concerning the Trinity, but more especially by the perusal of the *Apostolical Constitutions*, the antiquity and authenticity of which he endeavoured,

and candour to rank this eminent man in the class of Arians, taking that term in its proper and natural signifi-

with more zeal than precision and prudence, to prove, in the third part of his *Primitive Christianity revived*.

This learned visionary and upright man was a considerable sufferer by his opinions. He was not only removed from his theological and pastoral functions, but also from his Mathematical Professorship, as if Arianism had extended its baneful influence even to the science of lines, angles and surfaces. This measure was undoubtedly singular, and it appeared rigid and severe to all those, of both parties, who were dispassionate enough to see things in their true point of light. And, indeed, though we should grant that the good man's mathematicks might, by erroneous conclusions, have corrupted his orthodoxy, yet it will still remain extremely difficult to comprehend, how his heterodoxy could hurt his mathematicks. It was not therefore consistent either with clemency or good sense to turn Mr. WHISTON out of his mathematical chair, because he did not believe the explication of the Trinity that is given in the Athanasian creed; and I mention this as an instance of the unfair proceedings of immoderate zeal, which often confounds the plainest distinctions, and deals its punishments without measure or proportion.

Dr. SAMUEL CLARKE stepped also aside from the notions commonly received concerning the Trinity; but his modification of this doctrine was not so remote from the popular and orthodox hypothesis, as the sentiment of WHISTON. His method of inquiring into that incomprehensible subject was modest, and, at least, promised fair as a guide to truth. For he did not begin by abstract and metaphysical reasonings in his illustrations of this doctrine, but turned his first researches to the *word and to the testimony*, persuaded, that, as the doctrine of the Trinity was a matter of mere revelation, all human explications of it must be tried by the declarations of the New Testament, interpreted by the rules of grammar, and the principles of sound criticism. It was this persuasion that produced the doctor's famous book, entitled, *The scripture doctrine of the Trinity, wherein every Text in the New Testament relating to that doctrine is distinctly considered, and the divinity of our blessed Saviour according to the scriptures proved and explained*. The doctrine, which this learned divine drew from his researches, was comprehended in LV propositions, which, with the proper illustrations, form the second part of this work. The reader will find them there at full length. We shall only observe here, that Dr. CLARKE, if he was careful in searching after the true meaning of those scripture expressions, that relate to the divinity of the Son and the Holy Ghost, was equally circumspect in avoiding the accusation of heterodoxy, as appears by the series of propositions now referred to. There are three great rocks of heresy, on which many bold adventurers on this *Anti-pacifick* ocean have been seen to split violently. These rocks are *Tritheism*, *Sabellianism*, and *Arianism*. Dr. CLARKE got evidently clear of the first, by denying the *self-existence* of the Son and the HOLY GHOST, and by maintaining their *derivation* from, and *subordination* to, the FATHER. He laboured hard to avoid the

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If Dr. CLARKE was attacked by authority, he was also combated by argument. The learned Dr. WATERLAND was one of his principal adversaries, and stands at the head of a Polemical body composed of eminent divines, such as GASTREL, WELLS, NELSON, MAYO, KNIGHT, and others, who appeared in this controversy. Against these Dr. CLARKE, unawed by their numbers, defended himself with great spirit and perseverance, in several *letters and replies*. This prolonged a controversy, which may often be suspended through the fatigue of the combatants, or the change of the mode in theological researches, but which will, probably, never be terminated; for nothing affords such an endless subject of debate, as a doctrine above the reach of human understanding, and expressed in the ambiguous and improper terms of human language, such as *persons, generation, substance, &c.* which in this controversy either convey no ideas at all or false ones. The inconveniencies, accordingly, of departing from the divine simplicity of the scripture language on this subject, and of making a matter of mere revelation an object of human reasoning, were palpable in the writings of both the contending parties. For if Dr. CLARKE was accused of verging towards *Arianism*, by maintaining the derived and *caused* existence of the Son and the Holy Ghost, it seemed no less evident that Dr. WATERLAND was verging towards *Tritheism*, by maintaining the *self-existence* and *independence* of these divine persons, and by asserting that the subordination of the SON to the FATHER is only a subordination of OFFICE and not of NATURE. So that if the former Divine was deservedly called a *Semi-Arian*, the latter might, with equal justice, be denominated a *Semi-Tritheist*. The difference between these two learned men lay in this, that Dr. CLARKE, after making a faithful collection of the texts in scripture that relate to the Trinity, thought proper to interpret them by the maxims and

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If Dr. CLARKE was attacked by authority, he was also combated by argument. The learned Dr. WATERLAND was one of his principal adversaries, and stands at the head of a Polemical body composed of eminent divines, such as GASTREL, WELLS, NELSON, MAYO, KNIGHT, and others, who appeared in this controversy. Against these Dr. CLARKE, unawed by their numbers, defended himself with great spirit and perseverance, in several *letters and replies*. This prolonged a controversy, which may often be suspended through the fatigue of the combatants, or the change of the mode in theological researches, but which will, probably, never be terminated; for nothing affords such an endless subject of debate, as a doctrine above the reach of human understanding, and expressed in the ambiguous and improper terms of human language, such as *persons, generation, substance, &c.* which in this controversy either convey no ideas at all or false ones. The inconveniencies, accordingly, of departing from the divine simplicity of the scripture language on this subject, and of making a matter of mere revelation an object of human reasoning, were palpable in the writings of both the contending parties. For if Dr. CLARKE was accused of verging towards *Arianism*, by maintaining the derived and *caused* existence of the Son and the Holy Ghost, it seemed no less evident that Dr. WATERLAND was verging towards *Tritheism*, by maintaining the *self-existence* and *independence* of these divine persons, and by asserting that the subordination of the SON to the FATHER is only a subordination of OFFICE and not of NATURE. So that if the former Divine was deservedly called a *Semi-Arian*, the latter might, with equal justice, be denominated a *Semi-Tritheist*. The difference between these two learned men lay in this, that Dr. CLARKE, after making a faithful collection of the texts in scripture that relate to the Trinity, thought proper to interpret them by the maxims and

C E N T. XVIII. adopted by some of the greatest men in *England*, and even by some of the most learned bishops of that nation. This

rules of right reasoning, that are used on other subjects; whereas Dr. WATERLAND denied that this method of reasoning was to be admitted in illustrating the doctrine of the Trinity, which was far exalted above the sphere of human reason, and therefore he took the texts of scripture in their direct, literal, and grammatical sense. Dr. WATERLAND, however, employed the words *person*, *subsistence*, &c. as useful for fixing the notion of *distinction*; the words *uncreated*, *eternal* and *immutable* for ascertaining the divinity of each *person*, and the words *interior generation* and *procession* to indicate their *union*. This was departing from his grammatical method, which ought to have led him to this plain conclusion, that the SON and the HOLY GHOST to whom divine attributes are ascribed in scripture, and even the denomination of God to the former, possess these attributes in a manner which it is impossible for us to understand in this present state, and the understanding of which is consequently unessential to our salvation and happiness. The doctor, indeed, apologizes in his *queries* (p. 321.) for the use of these metaphysical terms, by observing, that "they are not designed to enlarge our views, or to add any thing to our stock of ideas, but to secure the plain fundamental truth, *That Father, Son and Holy Ghost are all strictly divine and uncreated, and yet are not three Gods, but one God.*" It is, however, difficult to comprehend how terms, that neither *enlarge our views*, nor give us *ideas*, can secure any truth. It is difficult to conceive what our faith gains by being entertained with a certain number of *sounds*. If a *Chinese* should explain a term of his language, which I did not understand, by another term, which he knew beforehand that I understood as little, his conduct would be justly considered as an insult against the rules of conversation and good breeding; and, I think, it is an equal violation of the equitable principles of candid controversy to offer as illustrations, propositions or terms, that are as unintelligible and obscure as the thing to be illustrated. The words of the excellent and learned STILLINGFLEET (in the preface to his *Vindication of the doctrine of the Trinity*) administer a plain and a wise rule, which, were it observed by divines, would greatly contribute to heal the wounds which both *Truth* and *Charity* have received in this controversy. "Since both sides yield (says he) that the matter they dispute about is above their reach, the wisest course they can take, is, to assert and defend *what is revealed*, and not to be *peremptory* and quarrelsome about that which is acknowledged to be above our comprehension; I mean, as to the *manner*, how the *three persons* partake of the *divine nature*."

Those who are desirous of a more minute historical view of the manner in which the Trinitarian controversy has been carried on during this present century, may consult a pamphlet, entitled, *An account of all the considerable books and pamphlets that have been wrote on either side, in the controversy concerning the Trinity, since the year 1712, in which is also contained an account of the pamphlets written this last year, on each side, by the Dissenters, to the end of the*
licly

doctrine he illustrated with greater care and perspicuity than any before him had done, and taught that the *Father, Son, and Holy Ghost*, are equal in *nature*, but different in *rank, authority, and subordination* [b]. A great number of English writers have endeavoured, in a variety of ways, to invalidate and undermine the doctrine of the Holy Trinity; and it was this consideration that engaged a lady [i] eminently distinguished by her orthodoxy and opulence, to leave by her testament, a rich legacy, as a foundation for a lecture, in which eight sermons are preached annually by a learned divine, who is nominated to that office by the trustees. This foundation has subsisted since the year 1720, and promises to posterity an ample collection of learned productions in defence of this branch of the Christian faith.

year 1719. This pamphlet was published at *London* in the year 1720. The more recent treatises on the subject of the Trinity are sufficiently known.

¶ [b] It will appear to those who read the preceding note [g], that Dr. MOSHEIM has here mistaken the true hypothesis of Dr. CLARKE, or, at least, expressed it imperfectly; for what he says here is rather applicable to the opinion of Dr. WATERLAND. Dr. CLARKE maintained an equality of perfections between the three Persons, but a *subordination of nature* in point of existence and derivation.

[i] Lady MOYER.

A P P E N D I X II.

Some observations relative to the present state of the Reformed Religion, and the influence of improvements in philosophy and science on its propagation and advancement ;

Occasioned by some passages in the preface to a book, intituled, *The CONFESSIOAL*.

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IN one of the notes [a], which I added to those of Dr. MOSHEIM, in my translation of his Ecclesiastical History, I observed, that *the Reformed churches were never at such a distance from the spirit and doctrine of the church of Rome, as they are at this day;—that the improvements in science, that characterize the last and the present age, seem to render a relapse into Romish superstition morally impossible in those who have been once delivered from its baneful influence; and that, if the dawn of science and philosophy towards the end of the sixteenth and the commencement of the seventeenth centuries, was favourable to the cause of the Reformation, their progress, which has a kind of influence even upon the multitude, must confirm us in the principles, that occasioned our separation from the church of Rome.*

This reasoning did not appear conclusive to the ingenious author of the *Confessional*, who has accordingly made some critical reflexions upon it in the preface to that work. However, upon an impartial view of these reflexions, I find that this author's *excessive* apprehensions of the progress of Popery have had an undue influence on his me-

[a] See volume ii, p. 573, of the quarto edition. This note was occasioned by my mistaking, in a moment of inadvertency, the true sense of the passage to which it relates. This mistake I have corrected in the *octavo* edition, and in the *supplement* to the quarto edition.

thod of reasoning on this subject. He supposes (*preface*, p. 59 and 60) that the improvements in science and philosophy in some Popish countries have been as considerable as in any Reformed country, and afterwards asks *what intelligence we have from these Popish countries of a proportionable progress of religious reformation? Have we no reason to suspect* (adds he) *that, if an accurate account were to be taken, the balance in point of conversions, in the most improved of these countries, would be greatly against the Reformed religion?*

I cannot see how these observations, or rather conjectures, even were they founded in truth and fact, tend to prove my reasoning inconclusive. I observed, that the progress of science was adapted to confirm *us Protestants* in the belief and profession of the Reformed religion; and I had here in view, as every one may see, those countries in which the Protestant religion is established: and this author answers me by observing, that the progress of the Reformation in some Popish countries is not proportionable to the progress of science and philosophy in these countries. This surely is no answer at all; since there are in Popish countries *accidental circumstances* that counteract, in favour of Popery, the influence of those improvements in science, which are in direct opposition to its propagation and advancement; circumstances that I shall consider presently, and which do not exist in Protestant states. This subject is interesting; and I therefore presume, that some farther thoughts upon it will not be disagreeable to the candid reader.

The sagacious author of the Confessional cannot, I think, seriously call in question the *natural* tendency of improvements in learning and science to strengthen and confirm the cause of the Reformation. For as the *foundations* of Popery are a *blind submission* to an usurped authority over the understandings and consciences of men, and an *implicit credulity* that adopts, without examination, the miracles and visions, that derive their existence from the crazy brains of fanatics, or the lucrative artifice of impostors, so it is unquestionably evident, that the progress of sound philosophy, and the spirit of free enquiry it produces, strikes directly at these foundations. I say the progress of *sound philosophy*, that the most unattentive reader

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reader may not be tempted to imagine (as the author of the Confessional has been informed, preface, p. 60.) that *improvements in philosophy have made many scepticks in all churches, reformed and unreformed.* For I am persuaded, that as *true Christianity* can never lead to *superstition*, so *true philosophy* will never be a guide to infidelity and scepticism. We must not be deceived with the name of philosophers, which some poets and wits have assumed in our days, particularly upon the continent, and which many lavish upon certain subtle refiners in dialectics, who bear a much greater resemblance of over-weening sophists, than of real sages. We must not be so far lost to all power of distinguishing, as to confound in one common mass the philosophy of a *Bacon*, a *Newton*, a *Boyle*, and a *Nieuwentyt*, with the incoherent views and rhetorical rants of a *Bolingbroke*, or the flimsy sophistry of a *Voltaire*. And though candour must acknowledge that some men of true learning have been so unhappy as to fall into infidelity, and charity must weep to see a *HUME* and a *D'ALEMBERT* joining a set of men that are unworthy of their society, and covering a dark and uncomfortable system with the lustre of their superior talents, yet equity itself may safely affirm, that neither their science nor their genius are the causes of their scepticism.

But if the progress of science and free inquiry have a natural tendency to destroy the foundations of Popery, how comes it to pass that in Popish countries the progress of the Reformation bears no proportion to the progress of science? and how can we account for the ground which Popery (if the apprehensions of the author of the Confessional are well founded) gains even in *England*?

Before I answer the first of these questions, it may be proper to consider the matter of fact, and to examine, for a moment, the state of science and philosophy in Popish countries; this examination, if I am not mistaken, will confirm the theory I have laid down with respect to the influence of philosophical improvement upon true religion. Let us then turn our view first to one of the most considerable countries in *Europe*, I mean *Germany*; and here we shall be struck with this undoubted fact, that it is in the Protestant part of this vast region only, that the improvements of science and philosophy appear, while the

the barbarism of the fifteenth century reigns as yet in those districts of the empire that profess the Romish religion. The celebrated M. D'ALEMBERT, in his treatise, intitled, *De l'abus de la Critique en matiere de Religion*, makes the following remarkable observation on this head: "We must acknowledge, *though with sorrow*, the present superiority of the Protestant universities in Germany over those of the Romish persuasion. This superiority is so striking, that foreigners, who travel through the empire, and pass from a Romish academy to a Protestant university, even in the same neighbourhood, are induced to think that they have rode, in an hour, four hundred leagues, or lived, in that short space of time, four hundred years; that they have passed from *Salamanca* to *Cambridge*, or from the times of SCOTUS to those of NEWTON." Will it be believed, (says the same author) in succeeding ages, that in the year 1750 a book was published in one of the principal cities of Europe (*Vienna*) with the following title: *Systema Aristotelicum de formis substantialibus et accidentibus absolutis*, i. e. *The Aristotelian System concerning substantial forms and absolute accidents*. Will it not rather be supposed, that this date is an error of the press, and that 1550 is the true reading?" See D'ALEMBERT'S *Melanges de Literature, d'Histoire & de Philosophie*, vol. iv. p. 376.—This fact seems evidently to shew the connexion that there is between improvements in science and the free spirit of the Reformed religion. The state of letters and philosophy in Italy and Spain, where canon law, monkish literature, and scholastic metaphysics have reigned during such a long course of ages, exhibits the same gloomy spectacle. Some rays of philosophical light are now breaking through the cloud in Italy; BOSCOVICH, and some geniuses of the same stamp, have dared to hold up the lamp of science, without feeling the rigour of the inquisition, or meeting with the fate of GALILEI. If this dawning revolution be brought to any degree of perfection, it may, in due time, produce effects, that at present we have little hopes of.

France, indeed, seems to be the country, which the author of the *Confessional* has principally in view, when he speaks of a considerable progress in philosophy in Popish states

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states that has not been attended with a proportionable influence on the reformation of religion. He even imagines, that if an account were to be taken, the balance, in point of conversions, in this most improved of the *Papish* countries, would be greatly against the *Reformed* religion. The reader will perceive, that I might grant this, without giving up any thing that I maintained in the note which this judicious author censures. I shall, however, examine this notion, that we may see whether it is to be adopted without restriction; and perhaps it may appear, that the improvements in philosophy have had more influence on the spirit of religion in *France* than this author is willing to allow.

And here I observe, in the first place, that it is no easy matter, either for him or for me to calculate the number of conversions, that are made on both sides, by priests armed with the secular power, and Protestant ministers discouraged by the frowns of government and the terrors of persecution. If we judge of this matter by the external face of things, the calculation may, indeed, be favourable to his hypothesis, since the *apostate Protestant* comes forth to view, and is publicly enrolled in the registers of the church, while the *converted Papist* is obliged to conceal his profession, and to approach the truth, like *Nicodemus*, *secretly and by night*. This evident diversity of circumstances, in the respective proselytes, shews that we are not to form our judgment by external appearances, and renders it but equitable to presume, that the progress of knowledge may have produced many examples of the progress of reformation, which do not strike the eye of the publick. Is it not, in effect, to be presumed, that if either a *toleration*, or even an indulgent connivance, were granted to French Protestants, many would appear friends of the Reformation, who, at present, have not sufficient strength of mind to become martyrs, or confessors in its cause? History informs us of the rapid progress the Reformation made in *France* in former times, when a legal toleration was granted to its friends. When this toleration was withdrawn, an immense number of Protestants abandoned their country, their relations, and their fortunes, for the sake of their religion. But when that abominable system of tyranny was set up, which would nei-

ther

ther permit the Protestants to profess their religion at home, nor to seek for the enjoyment of religious liberty abroad, and when they were thus reduced to the sad alternative of dissimulation or martyrdom, the courage of many failed, though their persuasion remained the same. In the South of *France*, many continued, and still continue their profession, even in the face of those booted apostles, who are sent, from time to time, to dragoon them into Popery. In other places (particularly in the metropolis, where the empire of the mode, the allurements of court-favour, the dread of persecution, unite their influence in favour of Popery) the public profession of Protestantism lies under heavy discouragements, and would require a zeal that rises to heroism,—a thing too rare in modern times! In a word, a religion, like Popery, which forms the main spring in the political machine, which is doubly armed with allurements and terrors, must damp the fortitude of the feeble friend to truth, and attract the *external* respect, even of libertines, free-thinkers and scepticks.

But, in the *second place*, if it should be alledged, that men eminent for learning and genius have adhered *seriously* to the profession of Popery; the fact cannot be denied. But what does it prove? It proves only that, in such persons, there are circumstances that counteract the natural influence of learning and science. It cannot be expected that the influence of learning and philosophy will always obtain a complete victory over the attachment to a superstitious church, that is riveted by the early prejudices of education, by impressions formed by the examples of respectable personages who have professed and defended the doctrine of that church, by an habit of veneration for authority, and by numberless associations of ideas, whose combined influence gives a wonderful bias to the mind, and renders the impartial pursuit of truth extremely difficult. Thus knowledge is acquired with an express design to strengthen previous impressions and prejudices. Thus many make considerable improvements in science, who have never once *ventured* to review their *religious* principles, or to examine the authority on which they have been taken up.

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Others observe egregious abuses in the Romish church, and are satisfied with rejecting them in secret, without thinking them sufficient to justify a separation. This class is extremely numerous; and it cannot be said that the improvements in science have had no effect upon their religious sentiments. They are neither thorough *Papists* nor *entire* Protestants; but they are manifestly verging towards the Reformation.

Nearly allied to this class is another set of men, whose case is singular and worthy of attention. Even in the bosom of the Romish church they have tolerably just notions of the sublime simplicity and genuine beauty of the Christian religion; but, either from false reasonings upon human nature, or an observation of the powerful impressions that authority makes upon the credulity and a pompous ritual upon the senses of the multitude, imagine that Christianity in its native form is too pure and elevated for vulgar souls, and therefore countenance and maintain the absurdities of Popery, from a notion of their utility. Those who conversed intimately with the sublime FÉNELON, Archbishop of *Cambray*, have declared, that such was the nature of his sentiments with respect to the public religion of his country.

To all this I may add, that a notion of the necessity of a *visible universal church*, and of a visible centre or bond of union, has led many to adhere to the Papacy (considered in this light), who look upon some of the principal and fundamental doctrines of the Romish church to be erroneous and extravagant. Such is the case of the learned and worthy Dr. COURRAYER, whose upright fortitude in declaring his sentiments obliged him to seek an asylum in *England*; and who, notwithstanding his persuasion of the absurdities which abound in the church of *Rome*, has never totally separated himself from its communion. And such is known to be the case with many men of learning and piety in that church.

Thus it happens, that particular and accidental circumstances counteract, in favour of Popery, the natural effects of improvements in learning and philosophy, which have their full and proper influence in Protestant countries, where any thing that resembles these circumstances is directly in favour of the Reformed religion.

But

But I beg that it may be attentively observed in the *third place*, that notwithstanding all these particular and accidental obstacles to the progress of the Reformation among men of knowledge and letters, the spirit of the Reformation has, in fact, gained more ground than the ingenious author of the *Confessional* seems to imagine. I think it must be allowed, that every branch of superstition that is retrenched from Popery, and every portion of authority that is taken from its Pontif, is a real gain to the cause of the Reformation; and though it does not render that cause absolutely triumphant, yet prepares the way for its progress and advancement. Now (in this point of view), I am persuaded it will appear, that, for twenty or thirty years past, the Reformation, or at least its spirit, has rather gained than lost ground in Roman Catholic states. In several countries, and more particularly in *France*, many of the gross abuses of Popery have been corrected. We have seen the saintly *Legend*, in many places, deprived of its fairest honours. We have seen a mortal blow given in *France* to the absolute power of the Pope. What is still more surprizing, we have seen, even in *Spain* and *Portugal*, strong lines of a spirit of opposition to the pretended infallible Ruler of the Church. We have seen the very Order, that has been always considered as the chief support of the Papacy, the Order of the Jesuits, the fundamental characteristic of whose *Institute* is an inviolable obligation to extend, beyond all limits, the despotic authority of the Roman Pontifs; we have seen, I say, that order suppressed, banished, covered with deserved infamy, in three powerful kingdoms [b]; and we see, at this moment, their credit declining in other Roman Catholic states. We see, in several Popish countries, and more especially in *France*, the Holy Scriptures more generally in the hands of the people than in former times. We have seen the Senate of *Venice*, not many months ago, suppressing, by an express edict [c], the officers of the Inquisition in all the small towns, reducing their power to a shadow in the larger cities, extending the Liberty of the Press; and all this in a steady opposition to the repeated remonstrances.

[b] *France, Spain, and Portugal.*

[c] This edict was issued out in the month of *February*, 1767.

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of the court of *Rome*. These, and many other facts that might be collected here, facts of a recent date, shew that the essential spirit of Popery, which is a spirit of unlimited despotism in the pretended head of the Church, and a spirit of blind submission and superstition in its members, is rather losing than gaining ground, even in those countries that still profess the religion of *Rome*.

If this be the case, it would seem, indeed, very strange, that Popery, which is losing ground at home, should be gaining it abroad, and acquiring new strength, as some imagine, even in Protestant countries. This, at first sight, must appear a paradox of the most enormous size; and it is to be hoped that it will continue to appear such, upoh the closest examination.—While the spirit and vigour of Popery are actually declining on the continent, I would fondly hope, that the apprehensions of some worthy persons, with respect to its progress in *England*, are without foundation. To account for the growth of Popery in an age of light, would be incumbent upon me, if the *fact* were true. Until this fact be *proved*, I may be excused from undertaking such a task. The famous story of the *golden tooth*, that employed the laborious researches of physicians, chemists, and philosophers, stands upon record, as a warning to those who are over-hasty to account for a thing which has no existence. My distance from *England*, during many years past, renders me, indeed, less capable of judging concerning the state of Popery, than those who are upon the spot. I shall therefore confine myself to a few reflexions upon this interesting subject.

When it is said that Popery gains ground in *England*, one of the two following things must be meant by this expression; either that the spirit of the established and other Reformed churches is leaning that way,—or that a number of individuals are made proselytes, by the seduction of Popish emissaries, to the Romish communion. With respect to the established church, I think that a candid and accurate observer must vindicate it from the charge of a spirit of approximation to *Rome*. We do not live in the days of a *Laud*; nor do his successors seem to have imbibed his spirit. I don't hear that the claims of church-power are carried high in the present times, or that

that a spirit of intolerance characterizes the Episcopal hierarchy. And though it were to be wished that the case of Subscription were to be made easier to good and learned men, whose scruples deserve indulgence, and were better accommodated to what is known to be the reigning theology among the Episcopal clergy, yet it is straining matters too far to alledge the demand of Subscription, as a proof that the established church is verging towards Popery. As to the Protestant dissenting churches in *England* and *Ireland*, they stand so avowedly clear of all imputations of this nature, that it is utterly unnecessary to vindicate them on this head. If any thing of this kind is to be apprehended from any quarter within the pale of the Reformation, it is from the quarter of *Fanaticism*, which, by discrediting free inquiry, crying down human learning, and encouraging those pretended *illuminations* and *impulses* which give *imagination* an undue ascendant in religion, lays weak minds open to the seductions of a church, which has always made its conquests by wild visions and false miracles, addressed to the passions and fancies of men. Cry down reason, preach up implicit faith, extinguish the lamp of free enquiry, make inward *experience* the test of truth; and then the main barriers against Popery will be removed. Persons, who follow this METHOD, possibly *may* continue Protestants; but there is no security against their becoming Papists, if the occasion is presented. Were they placed in a scene where artful priests and enthusiastic monks could play their engines of conversion, their Protestant faith would be very likely to fail.

If by the supposed growth of Popery be meant, the success of the Romish emissaries in making proselytes to their communion; here again the question turns upon a matter of fact, upon which I cannot venture to pronounce. There is no doubt, but the Romish hierarchy carries on its operations under the shade of an indulgent connivance; and it is to be feared that its members are *wiser, i. e.* more artful and zealous, *in their generation, than the children of light*. The establishment of the Protestant religion inspires, it is to be feared, an indolent security into the hearts of its friends. Ease and negligence are the fruits of prosperity, and this maxim extends even to religion. It is not unusual to see a victorious general sleep upon his laurels,

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rels, and thus give advantage to an enemy, whom adversity renders vigilant. All good and true Protestants will heartily wish that this were otherwise. They will be sincerely afflicted at any decline that may happen in the zeal and vigilance that ought ever to be employed against Popery and Popish emissaries, since they can never cease to consider Popery as a system of wretched superstition and political despotism, and must particularly look upon Popery in the British Isles as pregnant with the principles of disaffection and rebellion, and as at invariable enmity with our religious liberty and our happy civil constitution. But still there is reason to hope, that Popery makes very little progress, notwithstanding the apprehensions that have been entertained on this subject. The insidious publications of a TAAFE and a PHILIPS, who abuse the terms of charity, philanthropy, and humanity, in their flimsy apologies for a church whose *tender mercies* are known to be *cruel*, have alarmed many well-meaning persons. But it is much more wise, as well as noble, to be vigilant and steady against the enemy, than to take the alarm at the smallest of his motions, and to fall into a panic, as if we were conscious of our weakness. Be that as it will, I return to my first principle, and am still persuaded, that the Protestant church, and *its prevailing spirit*, are, at this present time, as averse to Popery, as they were at any period since the Reformation, and that the thriving state of learning and philosophy is adapted to confirm them in this well-founded aversion. Should it even be granted, that proselytes to Popery have been made among the *ignorant* and unwary, by the emissaries of *Rome*, this would by no means invalidate what I here maintain; though it may justly be considered as a powerful incentive to the zeal and vigilance of rulers temporal and spiritual, of the pastors and people of the Reformed churches, against the encroachments of *Rome*.

The author of the *Confessional* complains, and perhaps justly, of the bold and public appearance, which Popery has of late made in *England*. “The Papists, *says he*,
“ strengthened and animated by an influx of *Jesuits*, ex-
“ pelled even from Popish countries, for crimes and prac-
“ tices of the worst complexion, open public Mass-
“ houses, and affront the laws of this Protestant king-
“ dom

“ dom in other respects, not without insulting some of
 “ those who endeavour to check their insolence.—And
 “ we are told, with the utmost coolness and composure,
 “ that—*Popish Bishops* go about here, and exercise every
 “ part of their function, *without offence*, and *without*
 “ *observation*.” This is, indeed, a circumstance, that
 the friends of Reformation and religious liberty cannot
 behold without offence; I say, the friends of religious
 liberty; because the maintenance of all liberty, both civil
 and religious, depends on circumscribing Popery within
 proper bounds; since Popery is not a system of *innocent*
 speculative opinions, but a yoke of despotism, an enormous
 mixture of princely and priestly tyranny, designed
 to enslave the consciences of mankind, and to destroy
 their most sacred and invaluable rights. But, at the same
 time, I don’t think we can, from this public appearance
 of Popery, rationally conclude that it gains ground, much
 less (as the author of the Confessional suggests), *that the*
two hierarchies (i. e. the Episcopal and the Popish) are
growing daily more and more into a resemblance of each other.
 The natural reason of this bold appearance of Popery is
 the spirit of toleration, that has been carried to a great
 height, and has rendered the execution of the laws against
 Papists, in the time past, less rigorous and severe.

How it may be proper to act with regard to the growing
 insolence of Popery, is a matter that must be left to
 the wisdom and clemency of Government. Rigour against
 any thing, that bears the name of a *Religion*, gives pain
 to a candid and generous mind; and it is certainly more
 eligible to extend *too far*, than to circumscribe too narrowly,
 the bounds of forbearance, and indulgent charity.

If the dangerous tendency of Popery, considered as a
 pernicious system of policy, should be pleaded as a sufficient
 reason to except it from the indulgence due to
merely speculative systems of Theology;—if the voice of
 History should be appealed to, as declaring the assassina-
 tions, rebellions, conspiracies, the horrid scenes of car-
 nage and desolation, that Popery has produced;—if
 standing principles and maxims of the Roman church
 should be quoted, which authorize these enormities;—if
 it should be alledged, finally, that Popery is much more
 malignant and dangerous in *Great Britain* than in any
 I 2 other

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other Protestant country; I acknowledge that all these pleas against Popery are well founded; and plead for modifications to the connivance which the clemency of government may think proper to grant to that unfriendly system of religion. All I wish is, that mercy and humanity may ever accompany the execution of justice; and that nothing like *merely religious* persecution may stain the British annals. And all I maintain with respect to the chief point under consideration is, that the public appearance of Popery, which is justly complained of, is no *certain* proof of its growth, but rather *shews* its indiscretion than its strength, and the declining vigour of *our* zeal than the growing influence of *its* maxims.

APPEN-

A P P E N D I X III.

A circumstantial and exact Account of the Correspondence that was carried on in the year 1717 and 1718, between Dr. WILLIAM WAKE, Archbishop of Canterbury, and certain Doctors of the Sorbonne at Paris, relative to a Project of Union between the English and Gallican Churches.

———Magis amica veritas.

WHEN the famous BOSSUET, Bishop of Meaux, laid an insidious snare for unthinking Protestants, in his artful *Exposition of the Doctrine of the Church of Rome*, the pious and learned Dr. WAKE unmasked this deceiver; and the Writings he published on this occasion gave him a distinguished rank among the victorious champions of the Protestant cause. Should any person, who had perused these writings, be informed, that this pretended Champion of the Protestant religion had set on foot a project for union with a Popish church, and that with concessions in favour of the grossest superstition and idolatry [d], he would be apt to stare; at least, he would require the strongest possible evidence for a fact, in all appearance, so contradictory and unaccountable. This accusation has, nevertheless, been brought against the eminent Prelate, by the ingenious and intrepid author of the *Confessional*, and it is founded upon an extraordinary passage in Dr. MOSHEIM's Ecclesiastical History; where we are told, that Dr. WAKE formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar

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[d] See the *Confessional*, 2d edition, Pref. p. lxxvi.

APPEND. *doctrines* [e]. This passage, though it is, perhaps, too
 III. uncharitably interpreted by the author already mentioned,

[e] See the *English* Translation of MOSHEIM'S History, Vol. II. p. 576. Dr. MOSHEIM had certainly a very imperfect idea of this correspondence; and he seems to have been misled by the account of it, which KIORNINGIUS has given, in his Dissertation *De Consecrationibus Episcoporum Anglorum*, published at *Helmstadt* in 1739; which account, notwithstanding the means of information its author seemed to have by his journey to *England*, and his conversations with Dr. COURRAYER, is full of mistakes. Thus KIORNINGIUS tells us, that Dr. WAKE submitted to the judgment of the Romish doctors, his correspondents, the conditions of peace between the two churches, which *he* had drawn up;—that he sent a learned man (Dr. WILKINS, his chaplain) to *Paris*, to forward and complete, if possible, the projected union;—that in a certain assembly, held at *Paris*, the difficulties of promoting this union without the Pope's concurrence were insisted upon by some men of high rank, who seemed inclined to the union, and that these difficulties put an end to the conferences;—that, however, two *French* divines (whom he supposes to be DU PIN and GIRARDIN) were sent to *England*, to propose new terms. It now happens unluckily for Mr. KIORNINGIUS'S reputation as an historian, that not one syllable of all this is true, as will appear sufficiently to the reader, who peruses with attention the account, and the pieces, which I here lay before the publick.—But one of the most egregious errors in the account given by KIORNINGIUS, is at page 61, of his Dissertation, where he says, that Archbishop WAKE was so much elated with the prospect of success in the scheme of an accommodation, that he acquainted the divines of *Geneva* with it in 1719, and plainly intimated to them, that he thought it an easier thing than reconciling the Protestants with each other.—Let us now see where KIORNINGIUS received this information.—Why, truly, it was from a letter of Dr. WAKE to Professor TURRETIN of *Geneva*, in which there is not one syllable relative to a scheme of union between the *English* and *Gallican* churches; and yet KIORNINGIUS quotes a passage in this letter, as the only authority he has for this affirmation. The case was thus: Dr. WAKE, in the former part of his letter to TURRETIN, speaks of the sufferings of the *Hungarian* and *Piedmontese* churches, which he had successfully endeavoured to alleviate, by engaging GEORGE I to intercede in their behalf, and then proceeds to express his desire of healing the differences that disturbed the union of the Protestant churches abroad. *Interim* (says he) *dum hæc* (i. e. the endeavours to relieve the *Hungarian* and *Piedmontese* churches) *feliciter peraguntur, ignoscite, Fratres Dilectissimi, si majoris quidem laboris atque difficultatis, sed longe maximi nobis commodi inceptum vobis proponam; unde nem nimirum, &c.* Professor TURRETIN, in his work, intitled, *Nubes Testium*, printed only the latter part of Dr. WAKE'S letter, beginning with the words, *Interim dum hæc feliciter, uti spero, peraguntur*; and KIORNINGIUS, not having seen the preceding part of this letter, which relates to the *Hungarian* and *Piedmontese* churches, and with
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would furnish, without doubt, just matter of censure, were it founded in truth. I was both surprized and perplexed, while I was translating it. I could not procure immediately proper information with respect to the fact, nor could I examine MOSHEIM's proofs of this strange assertion, because he alledged none. Destitute of materials, either to invalidate or confirm the fact, I made a slight mention, in a short note, of a correspondence, which had been carried on between Archbishop WAKE and Dr. DU PIN, with the particulars of which I was not acquainted; and, in this my ignorance, only made a general observation, drawn from Dr. WAKE's known zeal for the Protestant religion, which was designed, not to confirm that assertion, but rather to insinuate my disbelief of it. It never could come into my head, that the interests of the Protestant religion would have been safe in Archbishop WAKE's hands, had I given the smallest degree of credit to Dr. MOSHEIM's assertion, or even suspected that That eminent prelate was inclined to form a union between the *English and Gallican churches, founded on this condition, that each of the two communities should retain the greatest of their respective and peculiar doctrines.*

If the author of the *Confessional* had given a little more attention to this, he could not have represented me, as confirming the fact alledged by MOSHEIM, much less as giving it what he is pleased to call the *sanction* of my approbation. I did not confirm the fact; for I only said there was a correspondence on the subject, without speaking a syllable of the unpleasing *condition* that forms the charge against Dr. WAKE. I shall not enter here into a debate about the grammatical import of my expressions; as I have something more interesting to present to the reader, who is curious of information about archbishop's WAKE's *real* conduct in relation to the correspondence

which these words are connected, took it into his head that these words were relative to the scheme of union between the *English and Gallican churches*. Nor did he only take this into his head by way of conjecture, but he affirms, very sturdily and positively, that the words have this signification: *Hæc verba* (says he) *tangunt pacis cum Gallis instaurandæ negotium, quod ex temporum rationibus, manifestum est.* To shew him, however, that he is grossly mistaken, I have published, among the annexed pieces (No. XX.) the *whole* Letter of archbishop WAKE to TURRETIN.

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already mentioned. I have been favoured with authentic copies of the letters which passed in this correspondence, which are now in the hands of Mr. BEAUVOIR of *Canterbury*, the worthy son of the clergyman, who was chaplain to lord *Stair* in the year 1717, and also with others, from the valuable collection of manuscripts left by Dr. WAKE to the library of *Christ's Church College* in *Oxford*. It is from these letters that I have drawn the following account, at the end of which, copies of them are printed, to serve as proofs of the truth of this relation, which I publish, with a disinterested regard to truth. This impartiality may be, in some measure, expected from my situation in life, which has placed me at a distance from the scenes of religious and ecclesiastical contention in *England*, and cut me off from those personal connexions, that nourish the prejudices of a party spirit, more than many are aware of; but it would be still more expected from my principles, were they known.

From this narrative, confirmed by authentic papers, it will appear with the utmost evidence :

Ist, That archbishop WAKE was not the *first mover* in this correspondence, nor the person that *formed the project of union* between the *English* and *Gallican* churches.

Ildly, That he never made any concessions, nor offered to give up, for the sake of peace, any one point of the established doctrine and discipline of the church of *England*, in order to promote this union.

IIIdly, That any desires of union with the church of *Rome*, expressed in the archbishop's letters, proceeded from the hopes (well founded or illusory, is not my business to examine here) that he at first entertained of a considerable reformation in that church, and from an expectation that its most absurd doctrines would fall to the ground, if they could once be deprived of their great support, the Papal authority ;—the destruction of which authority was the very basis of this correspondence.

It will further appear, that Dr. WAKE considered union in external worship, as one of the best methods of healing the uncharitable dissensions that are often occasioned by a variety of sentiments in point of doctrine, in which a perfect uniformity is not to be expected. This is

undoubtedly a wise principle, when it is not carried too far; and whether or no it was carried too far by this eminent prelate, the candid reader is left to judge, from the following relation.

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In the month of *November*, 1717, archbishop WAKE wrote a letter to Mr. BEAUVOIR, chaplain to the earl of *Stair*, then ambaffador at *Paris*, in which his grace acknowledges the receipt of feveral obliging letters from Mr. BEAUVOIR. This is manifeftly the firft letter which the prelate wrote to that gentleman, and the whole contents of it are matters of a literary nature [f]. In an-

[f] The perufal of this letter (which the reader will find among the pieces here fubjoined, No. I.) is fufficient to remove the fufpitions of the author of the *Confefional*, who feems inclined to believe, that archbishop WAKE was the *firft mover* in the project of uniting the *English* and *Gallican* churches. This author having mentioned Mr. BEAUVOIR's letter, in which DU PIN's defire of this union is communicated to the Archbishop, asks the following queftion: *Can any man be certain that BEAUVOIR mentioned this merely out of his own head, and without fome previous occafion given, in the Archbishop's letter to him, for fuch a converfation with the Sorbonne docters* *? I answer to this queftion, that every one who reads the archbishop's letter of the 28th of *November*, to which this letter of Mr. BEAUVOIR's is an answer, may be *very certain* that Dr. WAKE's letter did not give Mr. BEAUVOIR the *leaft* occafion for *fuch a converfation*, but relates entirely to the Benedictine edition of St. CHRYSOSTOM, MARTENE's *Thefaurus Anecdotorum*, and MORERI's Dictionary. But, fays our author, *there is an &c. in this copy of Mr. BEAUVOIR's letter, very fufpiciously placed, as if to cover fomething improper to be difclofed* †. But really if any thing was covered here, it was covered from the archbishop as well as from the public, fince the very fame &c. that we fee in the printed copy of Mr. BEAUVOIR's letter, ftands in the original. Befides, I would be glad to know, what there is in the placing of this &c. that can give rife to fufpicion? The paffage of BEAUVOIR's letter runs thus: *They (the Sorbonne docters) talked as if the whole kingdom was to appeal to the future General Council, &c. They wifhed for a union with the Church of England, as the moft effectual means to unite all the Western Churches.* It is palpably evident, that the &c. here has not the leaft relation to the union in queftion, and gives no fort of reafon to *fufpect* any thing but the fpirit of difcontentment, which the insolent proceedings of the court of *Rome* had excited among the *French* divines.

* See the 2d edition of the *Confefional*, Pref. p. lxxviii. Note W.

† The other reflexions, that the author has there made upon the corre-fpondence between archbishop WAKE and the docters of the Sorbonne, are examined in the following note

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swer to this letter, Mr. BEAUVOIR, in one dated the 11th of *December* 1717, O. S. gives the archbishop the information he desired, about the method of subscribing to a new edition of *St. Chrysostom*, which was, at that time, in the press at *Paris*, and then mentions his having dined with DU PIN, and three other doctors of the *Sorbonne*, who talked as if the whole kingdom of *France* was to appeal (in the affair of the Bull *Unigenitus*) to a future general council, and who wished for an union with the church of *England*, as the most effectual means to unite all the western churches. Mr. BEAUVOIR adds, that Dr. DU PIN had desired him to give his duty to the archbishop [g]. Here we see the first hint, the very first overture that was made, relative to a project of union between the *English* and *Gallican* churches; and this hint comes originally from the doctors of the *Sorbonne*, and is not at all occasioned by any thing contained in preceding letters from archbishop WAKE to Mr. BEAUVOIR, since the one only letter, which Mr. BEAUVOIR had hitherto received from that eminent prelate, was entirely taken up in inquiries about some new editions of books, that were then publishing at *Paris*.

Upon this, the archbishop wrote a letter to Mr. BEAUVOIR, in which he makes honourable mention of DU PIN, as an author of merit; and expresses his desire of serving him, with that benevolent politeness which reigns in our learned prelate's letters, and seems to have been a striking line in his amiable character [h]. Dr. DU PIN

[g] See the *Letters* subjoined, No. II.

[h] This *handsome mention* of Dr. DU PIN, made by the archbishop, gives new subject of suspicion to the author of the *Confessional*. He had learned the fact from the article WAKE, in the *Biographia Britannica*; but, says he, we are left to guess what this *handsome mention* was;—had the biographer given us this letter, together with that of November 27, they might, PROBABLY (it would have been more accurate to have said POSSIBLY), have discovered what the biographer did not want we should know, namely, the share Dr. WAKE had in FORMING the project of an union between the two churches*. This is guessing with a witness;—and it is hard to imagine how the boldest calculator of probabilities could conclude from Dr. WAKE's *handsome mention* of Dr. DU PIN, that the former had a share, of any kind, in forming the project of union now under consideration. But the ingenious guesser happens to be quite mistaken in his conjecture; and I hope to convince him of

* *Confessional*, 2d edit. Pref. p. lxxviii.

improved this favourable occasion of writing to the archbishop a letter of thanks, dated *January 31 (February 11)*,

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this, by satisfying his desire. He desires the letter of the 27th (or rather the 28th) of *November*; I have referred to it in the preceding note, and he may read it at the end of this account †. He desires the letter in which *handsome mention* is made of DU PIN; and I can assure him, that in that letter there is not a single syllable relative to a union; the passage that regards Dr. DU PIN, is as follows: *I am much obliged to you (says Dr. WAKE, in his letter to Mr. BEAUVOIR, dated January 2, 1717-18) for making my name known to Dr. DU PIN. He is a gentleman by whose labours I have profited these many years. And I do really admire how it is possible for one man to publish so much, and yet so correctly, as he has generally done. I desire my respects to him; and that if there be any thing here whereby I may be serviceable to him, he will freely command me.* Such was the archbishop's handsome mention of DU PIN; and it evidently shews that, till then, there never had been any communication between them. Yet these are all the proofs which the author of the Confessional gives of the *probability* that the archbishop was the *first mover* in this affair.

But *his Grace accepted the party, a formal treaty commences, and is carried on in a correspondence of some length, &c.* says the author of the Confessional. And I would candidly ask that author, upon what principles of Christianity, reason, or charity, Dr. WAKE could have refused to hear the proposals, terms, and sentiments of the Sorbonne doctors, who discovered an inclination to unite with his church? The author of the Confessional says elsewhere, *that it was, at the best, officious and presumptuous in Dr. WAKE, to enter into a negotiation of this nature, without authority from the church or the government ‡.* But the truth is, that he entered into no negotiation or treaty on this head; he considered the letters, that were written on both sides, as a personal correspondence between individuals, which could not commence a *negociation*, until they had received the *proper powers* from their respective Sovereigns.—And I do think the archbishop was greatly in the right to enter into this correspondence, as it seemed very likely, in the *then* circumstances of the Gallican church, to serve the Protestant interest, and the cause of Reformation. If, indeed, in the course of this correspondence, Dr. WAKE had discovered any thing like what MOSHEIM imputes to him, even a disposition towards an union *founded upon the condition that each of the two churches should retain the greatest part of their respective and peculiar doctrines*, I should think his conduct liable to censure. But no such thing appears in the archbishop's letters, which I have subjoined to this account, that the candid examiner may receive full satisfaction in this affair. MOSHEIM's mistake is palpable, and the author of the Confessional seems certainly to have been too hasty in adopting it. He alleges, that the archbishop might have maintained the justice and orthodoxy of every individual article of the church of England, and yet *give up some of them for the sake of peace* §. But the archbishop expressly declares,

† No. I.

‡ Id. ib. p. lxxxv.

§ Id. ib. p. lxxix.

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1717-18; in which, towards the conclusion, he intimates his desire of an union between the *English* and *Gallican* churches, and observes, that the difference, in most points, between them was not so great as to render a reconciliation impracticable; and that it was his earnest wish, that all Christians were united in one sheepfold.

in his letters, that he would give up none of them, and that though he was a friend to peace, he was still a greater friend to truth. The author's reflexion, that without some *concessions* on the part of the archbishop, the treaty could not have gone a step farther, may be questioned in theory; for treaties are often carried on for a long time without concessions on both sides, or perhaps on either; and the archbishop might hope, that DU PIN, who had yielded several things, would still yield more; but this reflexion is overturned by the plain fact. Besides, I repeat what I have already insinuated, that this *correspondence* does not deserve the name of a *treaty**. Proposals were made only on DU PIN's side, and these proposals were positively rejected by the archbishop, in his letters to Mr. BEAUVOIR. Nor did he propose any thing in return to either of the *Sorbonne* doctors, but that they should entirely renounce the authority of the Pope, hoping, though perhaps too fancifully, that when this was done, the two churches might come to an agreement about other matters, as far as was necessary. But the author of the *Confessional* supposes that the archbishop must have made some concessions, because the letters on both sides were sent to *Rome*, and received there *as so many trophies gained from the enemies of the church*. This supposition, however, is somewhat hasty. Could nothing but concessions from the archbishop make the court of *Rome* consider them in that light? Would they not think it a great triumph, that they had obliged DU PIN's party to give up the letters, as a token of their submission, and defeated the archbishop's design of engaging the *Gallican* church to assert its liberty, by throwing off the Papal yoke? If Dr. WAKE made concessions, where are they? And if these were the trophies, why did not the partisans of *Rome* publish authentic copies of them to the world? Did the author of the *Confessional* ever hear of a victorious general, who carefully hid under ground the standards he had taken from the enemy? This, indeed, is a new method of dealing with trophies. Our author, however, does not, as yet, quit his hold; he alledges, that the *French* divines could not have acknowledged the *Catholic benevolence* of the archbishop, if he made no concessions to them. This reasoning would be plausible, if charity towards those that err, consisted in embracing their errors; but this is a definition of charity that, I fancy, the ingenious author will give up, upon second thoughts. Dr. WAKE's Catholic benevolence consisted in his esteem for the merit and learning of his correspondents, in his compassion for their servitude and their errors, in his desire of the reformation and liberty of their church, and his propensity to live in friendship and concord, as far as was possible, with all that bear the Christian name. And this disposition, so suitable to the benevolent genius of Christianity, will always reflect a true and solid glory upon his character as a Christian Bishop.

* See below, note [y], and the letters subjoined, No. XI.

His words are : *Unum addam cum bona venia tua, me vehementer optare, ut unionis inter Ecclesias Anglicanam et Gallicanam ineundæ via aliqua inveniri posset : non ita sumus ab invicem in plerisque diffiti, ut non possimus mutuo reconciliari. Atque utinam Christiani omnes essent unum ovile.* The archbishop wrote an answer to this letter, dated February $\frac{1}{4}$, 1717-18, in which he asserts, at large, the purity of the church of *England*, in faith, worship, government, and discipline, and tells his correspondent, that he is persuaded that there are few things in the doctrine and constitution of that church, which even he himself (Du PIN) would desire to see changed; the original words are : *Aut ego vehementer fallor, aut in ea pauca admodum sunt, quæ vel tu—immutanda velles ;* and again, *Sincere judica, quid in hac nostra Ecclesia invenias, quod jure damnari debeat, aut nos atrâ hæreticorum, vel etiam schismaticorum notâ inurere.* The zeal of the venerable prelate goes still farther; and the moderate sentiments which he observed in Dr. Du PIN's letter induced him to exhort the *French* to maintain, if not to enlarge, the rights and privileges of the *Gallican* church, for which the present disputes, about the constitution *Unigenitus*, furnish the most favourable occasion. He also expresses his readiness to concur in improving any opportunity, that might be offered by these debates, to form a union; that might be productive of a further reformation, in which not only the most rational Protestants, but also a considerable number of the Roman Catholic churches should join with the church of *England*; *si exhinc* (says the archbishop, speaking concerning the commotions excited by the *Constitution*) *aliquid amplius elici possit ad unionem nobiscum Ecclesiasticam ineundam ; unde forte nova quædam Reformatio exoritur, in quam non solum ex Protestantibus optimi quique, verum etiam pars magna Ecclesiarum Communionis Romano-catholicæ una nobiscum conveniant.*

Hitherto we see, that the expressions of the two learned doctors of the *English* and *Gallican* churches, relating to the union under consideration, are of a vague and general nature. When they were thus far advanced in their correspondence, an event happened, which rendered it more close, serious, and interesting, and even brought on some particular mention of preliminary terms, and cer-
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tain preparatives for a future negociation. The event I mean, was a discourse delivered, in an extraordinary meeting of the *Sorbonne*, March $\frac{17}{28}$, 1717-18, by Dr. *Patrik Piers de Girardin*, in which he exhorts the doctors of that society to proceed in their design of revising the doctrines and rules of the church, to separate things necessary from those which are not so, by which they will shew the church of *England* that they do not hold every decision of the Pope for an *Article of Faith*. The learned orator observes farther (upon what foundation it is difficult to guess), that the *English* church may be more easily reconciled than the *Greek* was; and that the disputes between the *Gallican* church and the court of *Rome*, removing the apprehensions of Papal tyranny, which terrified the *English* from the Catholic communion, will lead them back into the bosom of the church, with greater celerity than they formerly fled from it: *Facient* (says he) *profecto offensiones, quæ vos inter & Senatum Capitolinum videntur intervenisse, ut Angli, deposito servitutis metu, in Ecclesiæ gremium revolent alacrius, quam olim inde, quorundam exosi tyrannidem, avolarunt. Meministis ortas inter Paulum & Barnabam dissensiones animorum tandem eo recidisse, ut singuli propagandæ in diversis regionibus Fidei felicius insudaverint sigillatim, quam junctis viribus fortasse insudassent.* This last sentence (in which Dr. GIRARDIN observes, that *Paul* and *Barnabas* probably made more converts in consequence of their separation, than they would have done had they travelled together and acted in concert) is not a little remarkable; and, indeed, the whole passage discovers rather a desire of making proselytes, than an inclination to form a coalition founded upon concessions and some reformation on the side of Popery. It may, perhaps, be alledged in opposition to this remark, that prudence required a language of this kind, in the infancy of a project of union, whatever concessions might be offered afterwards to bring about its execution. And this may be true.

After the delivery of this discourse in the *Sorbonne*, Dr. DU PIN shewed to GIRARDIN, archbishop WAKE's letter, which was also communicated to cardinal DE NOAILLES, who admired it greatly, as appears by a letter of Dr. PIERS DE GIRARDIN to Dr. WAKE, written,
I believe,

I believe, *April* $\frac{18}{29}$, 1718. Before the arrival of this letter, the archbishop had received a second from Dr. DU PIN, and also a copy of GIRARDIN's discourse. But he does not seem to have entertained any notion, in consequence of all this, that the projected union would go on smoothly. On the contrary, he no sooner received these letters, than he wrote to Mr. BEAUVOIR (*April* 15, 1718), that it was his opinion, that neither the Regent nor the Cardinal would ever come to a rupture with the court of *Rome*; and that nothing could be done, in point of doctrine, until this rupture was brought about. He added, that *Fundamentals* should be distinguished from matters of lesser moment, in which differences or errors might be tolerated. He expresses a curiosity to know the reception which his former letter to DU PIN had met with; and he wrote again to that ecclesiastic, and also to GIRARDIN, *May* 1, 1718, and sent both his letters towards the end of that month.

The doctors of the *Sorbonne*, whether they were set in motion by the real desire of an union with the *English* church, or only intended to make use of this union as a means of intimidating the court of *Rome*, began to form a plan of reconciliation, and to specify the terms upon which they were willing to bring it into execution. Mr. BEAUVOIR acquaints the archbishop, *July* 16 (probably N. S.), 1718, that Dr. DU PIN had made a rough draught of an essay towards an union, which Cardinal DE NOAILLES desired to peruse before it was sent to his Grace; and that both DU PIN and GIRARDIN were highly pleased with his Grace's letters to them. These letters, however, were written with a truly Protestant spirit; the archbishop insisted, in them, upon the truth and orthodoxy of the articles of the church of *England*, and did not make any concession, which supposed the least approximation to the peculiar doctrines, or the smallest approbation of the ambitious pretensions, of the church of *Rome*; he observed, on the contrary, that it was now the time for Dr. DU PIN, and his brethren of the *Sorbonne*, to declare openly their true sentiments, with respect to the superstition and tyranny of that church; that it was the interest of all Christians to unmask that court, and to reduce its authority to its primitive limits;
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and that, according to the fundamental principle of the Reformation in general, and of the church of *England* in particular, JESUS CHRIST is the only founder, source, and head of the church. Accordingly, when Mr. BEAUVOIR had acquainted the archbishop with DU PIN's having formed a plan of union, his Grace answered in a manner which shewed that he looked upon the removal of the *Gallican* church from the jurisdiction of *Rome* as an essential preliminary article, without which no negotiation could even be commenced. "To speak freely (says the prelate, in his letter of the 11th of *August* to Mr. BEAUVOIR), I do not think the Regent (the Duke of ORLEANS) yet strong enough in his interest, to adventure at a separation from the court of *Rome*. Could the Regent openly appear in this, the divines would follow, and a scheme might fairly be offered for such an union, as alone is requisite, between the *English* and *Gallican* church. But, till the time comes that the state will enter into such a work, all the rest is mere speculation. It may amuse a few contemplative men of learning and probity, who see the errors of the church, and groan under the tyranny of the court of *Rome*. It may dispose them secretly to wish well to us, and think charitably of us: but still they must call themselves Catholics, and us Hereticks; and, to all outward appearance, say Mass, and act so as they have been wont to do. If, under the shelter of *Gallican* privileges, they can now and then serve the state, by speaking big in the *Sorbonne*, they will do it heartily: but that is all, if I am not greatly mistaken."

Soon after this, the archbishop received DU PIN's *Com-munitorium*, or advice relating to the method of re-uniting the *English* and *Gallican* churches; of the contents of which, it will not be improper to give here a compendious account, as it was read in the *Sorbonne*, and was approved of there, and as the concessions it contains, though not sufficient to satisfy a true Protestant, are yet such as one would not expect from a very zealous Papist. Dr. DU PIN, after some reflexions, in a tedious preface, on the Reformation, and the present state of the church of *England*, reduces the controversy between the two churches to three heads, viz. *Articles of Faith*,—*Rules*
and

and Ceremonies of Ecclesiastical Discipline,—and Moral Doctrine, or rules of practice; and these he treats, by entering into an examination of the XXXIX articles of the church of England. The first five of these articles he approves. With regard to the VIth, which affirms that the Scripture contains all things necessary to salvation, he expresses himself thus: “This we will readily grant, provided that you do not entirely exclude Tradition, which doth not exhibit new articles of faith, but confirms and illustrates those which are contained in the Sacred Writings, and places about them new guards to defend them against gainsayers [i],” &c. The doctor thinks that the Apocryphal Books will not occasion much difficulty. He is, indeed, of opinion, that “they ought to be deemed Canonical, as those books concerning which there were doubts for some time;” yet, since they are not in the first, or Jewish Canon, he will allow them to be called *Deutero-canonical*. He consents to the Xth article, which relates to *Free-will*, provided by the word *Power* be understood what school divines call *Potentia proxima*, or a direct and immediate power, since without a remote power of doing good works, sin could not be imputed.

With respect to the XIth article, which contains the doctrine of *Justification*, Dr. Du PIN expresses thus the sentiments of his brethren: “We do not deny that it is by faith alone that we are justified, but we maintain that faith, charity, and good works, are necessary to salvation; and this is acknowledged in the following (i. e. the XIIth) article [k].”

Concerning the XIIIth article, the Doctor observes that there will be no dispute, since many divines of both communions embrace the doctrine contained in that article” (viz. *that works done before the grace of*

[i] The original words are: *Hoc lubenter admittemus, modo non excludatur Traditio, quæ Articulos Fidei novos non exhibet, sed confirmat & explicat ea, quæ in Sacris Litteris habentur; ac adversus aliter sapientes munit eos novis cautionibus, ita ut non nova accantur, sed antiqua novè.*

[k] The original words are: *Fide sola in Christum nos justificari, quod Articulo XImo exponitur, non inficiamur; sed fide, charitate & adjunctis bonis operibus, quæ omnino necessaria sunt ad salutem, ut articulo sequenti agnoscitur.*

Christ are not pleasing to God,—and have the nature of sin); he indeed thinks “it very harsh to say, that all those “actions are sinful which have not the grace of Christ “for their source;” but he considers this rather as a matter of theological discussion than as a term of fraternal communion [1].

On the XIVth article relating to works of *Supererogation* (undoubtedly one of the most absurd and pernicious doctrines of the Romish church), Dr. Du PIN observes, that “works of *Supererogation* mean only works conducive to salvation, which are not matter of strict precept, but of counsel only; that the word, being new, “may be rejected, provided it be owned that the faithful do some such works.”

“The Doctor makes no objections to the XV, XVI, XVII, and XVIIIth articles.

His observation on the XIXth is, that to the definition of the church, the words, *under lawful pastors*, ought to be added; and that though all particular churches, even that of *Rome*, may err, it is *needless* to say this in a Confession of Faith.

He consents to the decision of the XXth article, which refuses to the church the power of ordaining any thing that is contrary to the word of God; but he says, it must be taken for granted that the church will never do this in matters which *overturn essential points of faith*, or, to use his own words, *quæ fidei substantiam evertant*.

It is in consequence of this notion that he remarks, on the XXIst articles that general councils, received by the universal church, cannot err; and that, though particular councils may, yet every private man has not a right to reject what he thinks contrary to Scripture.

As to the important points of controversy, contained in the XXIIId article, the Doctor endeavours to mince matters as nicely as he can, to see if he can make the cable pass through the *eye of the needle*; and, for this purpose observes, that souls must be *purged*, *i. e.* purified from all defilement of sin, before they are admitted to celestial

[1] *De Articulo XIIImo nulla lis erit, cum multi theologi in eadem versentur sententia. Durius videtur id dici, eas omnes actiones quæ ex gratia Christi non fiunt, esse peccata. Nolim tamen de hac re desceptari, nisi inter theologos.*

bliss; that the church of *Rome* doth not affirm this to be done by fire; that indulgences are only relaxations or remissions of temporal penalties in this life; that the Roman Catholics do not worship the cross, nor relics, nor images, nor even saints before their images, but only pay them an external respect, which is not of a religious nature; and that even this external demonstration of respect is a matter of indifference, which may be laid aside or retained without harm.

He approves of the XXIII^d article, and does not pretend to dispute about the XXIVth, which ordains the celebration of divine worship in the vulgar tongue. He, indeed, excuses the *Latin* and *Greek* churches for preserving their antient languages; alledges, that great care has been taken, that every thing be understood by translations; but allows, that divine service may be performed in the vulgar tongue, where that is customary.

Under the XXVth article he insists, that the *five* Romish Sacraments be acknowledged as such, whether instituted immediately by CHRIST or not.

He approves of the XXVIth and XXVIIth articles; and he proposes expressing that part of the XXVIIIth that relates to *Transubstantiation* (which term he is willing to omit entirely), in the following manner: "that the Bread and Wine are really changed into the Body and Blood of CHRIST, which last are truly and really received by all, though none but the faithful partake of any benefit from them." This extends also to the XXIXth article.

Concerning the XXXth, he is for mutual toleration, and would have the receiving the communion in *both* kinds held indifferent, and liberty left to each church to preserve, or change, or dispense, on certain occasions, with its customs.

He is less inclined to concessions on the XXXIst article, and maintains that the Sacrifice of CHRIST is not only *commemorated*, but *continued* in the Eucharist, and that every communicant offers him along with the priest.

He is not a warm stickler for the celibacy of the clergy, but consents so far to the XXXII^d article, as to allow that priests may marry, where the laws of the church do not prohibit it.

In the XXXIII^d and XXXIVth articles, he acquiesces without exception.

He suspends his judgment with respect to the XXXVth, as he never perused the Homilies mentioned therein.

As to the XXXVIth, he would not have the *English* ordinations pronounced null, though some of them, perhaps, are so; but thinks that, if an union be made, the *English* clergy ought to be continued in their offices and benefices, either by right or indulgence, *sive ex jure, sive ex indulgentia Ecclesiae*.

He admits the XXXVIIth, so far as relates to the authority of the civil power; denies all temporal and all immediate spiritual jurisdiction of the Pope; but alledges, that by virtue of his primacy, which moderate (he ought to have said *immoderate*) Church-of-England-men don't deny, he is bound to see that the true faith be maintained, that the canons be observed every-where, and, when any thing is done in violation of either, to provide the remedies prescribed for such disorders by the canon laws, *secundum leges canonicas, ut malum resarciatur, procurare*. As to the rest, he is of opinion that every church ought to enjoy its own liberties and privileges, which the Pope has no right to infringe. He declares against going *too far* (the expression is vague, but the man probably meant well) in the punishment of Heretics, against admitting the Inquisition into *France*, and against wars without a just cause.

The XXXVIIIth and XXXIXth articles he approves. Moreover, in the discipline and worship of the church of *England* he sees nothing amiss, and thinks no attempts should be made to discover, or prove by whose fault the schism was begun. He further observes, "that an union
" between the *English* and *French* bishops and clergy may
" be completed, or at least advanced, without consulting
" the *Roman* Pontif, who may be informed of the union
" as soon as it is accomplished, and may be desired to
" consent to it; that, if he consents to it, the affair will
" then be finished; and that, even without his consent,
" the union shall be valid; that, in case he attempts to
" terrify by his threats, it will then be expedient to ap-
" peal to a general council." He concludes by observing,
" that this arduous matter must first be discussed between
" a few;

“ a few ; and if there be reason to hope that the bishops, on both sides, will agree about the terms of the designed union, that then application must be made to the civil powers, to advance and confirm the work,” to which he wishes all success [m].

It is from the effect which these proposals and terms made upon archbishop WAKE, that it will be most natural to form a notion of his sentiments with respect to the church of *Rome*. It appears evident, from several passages in the writings and letters of this eminent prelate, that he was persuaded, that a reformation in the church of *Rome* could only be made gradually ; that it was not probable that they would renounce all their follies at once ; but that, if they once began to make concessions, this would set in motion the work of reformation, which, in all likelihood, would receive new accessions of vigour, and go on until a happy change were effected. This way of thinking might have led the archbishop to give an indulgent reception to these proposals of DU PIN, which contained some concessions, and might be an introduction to more. And yet we find that Dr. WAKE rejected this piece, as insufficient to serve as a basis, or ground-work, to the desired union. On receiving the piece, he immediately perceived that he had not sufficient ground for carrying on this negotiation, without previously consulting his brethren, and obtaining a permission from the king for this purpose. Besides this, he was resolved not to submit either to the direction of Dr. DU PIN, nor to that of the *Sorbonne*, in relation to what was to be retained, or what was to be given up, in the doctrine and discipline of the two churches ; nor to treat with the church of *Rome* upon any other footing, than that of a perfect equality in point of authority and power. He declared more especially, that he would never comply with the proposals made in Dr. DU PIN's *Commonitorium*, of which I have now given the contents ; observing that, though he was a friend to peace, he was still more a friend to truth ; and

[m] *Unio fieri potest aut saltem promoveri, inconsulto Pontifice, qui, facta unione, de ea admonebitur, ac suppliciter rogabitur, ut velit ei consentire. Si consentiet, jam peracta res erit : sin abnuat, nihilominus valebit hæc unio. Et si minas intentet, ad Concilium Generale appellabitur.*

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that, *unless the Roman Catholics gave up some of their doctrines and rites*, an union with them could never be effected. All this is contained in a letter written by the archbishop to Mr. BEAUVOIR, on receiving DU PIN's *Commonitorium*. This letter is dated *August 30, 1718*, and the reader will find a copy of it subjoined to this Appendix [n]. About a month after, his grace wrote a letter to Dr. DU PIN, dated *October 1, 1718*, in which he complains of the tyranny of the Pope, exhorts the *Gallican* doctors to throw off the Papal yoke in a *national* council, since a *general* one is not to be expected; and declares, that this must be the great preliminary and fundamental principle of the projected union, which being settled, an uniformity might be brought about in other matters, or a diversity of sentiments mutually allowed, without any violation of peace or concord. The archbishop commends, in the same letter, the candour and openness that reigns in the *Commonitorium*; intreats Dr. DU PIN to write to him always upon the same footing, freely and without disguise and reserve; and tells him, he is pleased with several things in that piece, and with nothing more than with the doctor's declaring it as his opinion, that there is not a great difference between their respective sentiments; but adds, that he cannot at present give his sentiments, at large, concerning that piece [o].

Dr. WAKE seems to have aimed principally, in this correspondence, at bringing about a separation between the *Gallican* church and the court of *Rome*. The terms in which the *French* divines often spoke about the liberties of their church might give him some hope that this separation would take place, if ever these divines were countenanced by the civil power of *France*. But a man of the archbishop's sagacity could not expect that they would enter into an union with any other national church *all at once*. He acted, therefore, with dignity, as well as with prudence, when he declined to explain himself on the proposals contained in DU PIN's *Commonitorium*. To have answered ambiguously, would have been mean; and to have answered explicitly, would have blasted his hopes

[n] See this letter, No. III.
PIN, No. V, as also the archbishop's letters to Dr. P. PIERS de
GILGARDIN, No. VI.

of separating them from *Rome*, which separation he desired upon the principles of civil and ecclesiastical liberty, independent on the discussion of theological tenets. The archbishops sentiments in this matter will still appear farther from the letters he wrote to Mr. BEAUVOIR, in the months of *October*, *November*, and *December*, 1718, and the *January* following, of which the proper extracts are here subjoined [p]. It appears from these letters, that Dr. WAKE insisted still upon the abolition of the Pope's jurisdiction over the *Gallican* church, and leaving him no more than a *primacy of rank and honour*, and that merely by *ecclesiastical authority*, as he was once *Bishop of the Imperial City*; to which empty title our Prelate seems willing to have consented, provided it was attended with no infringement of the independency and privileges of each particular country and each particular church. *Si quam prærogativam* (says the archbishop in his letter to GIRARDIN [q], after having defied the court of *Rome* to produce any precept of CHRIST in favour of the primacy of its Bishop) *ecclesiæ concilia sedis imperialis episcopo concesserint (etsi cadente imperio etiam eâ prærogativâ excidisse merito possit censeri)*, tamen, quod ad me attinet, servatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur qualicumque Primatu : non ego illi locum primum, non inanem honoris titulum invideo. At in alias ecclesias dominari, &c. hæc nec nos unquam ferre potuimus, nec vos debetis.

It appears farther, from these letters, that any proposals or terms conceived by the archbishop, in relation to this project of union, were of a vague and general nature, and that his views terminated rather in a plan of mutual toleration, than in a scheme for effectuating an intire uniformity. The scheme that seemed to his grace the most likely to succeed was, that “the independence
“ of every national church or any other, and its right to
“ determine all matters that arise within itself, should be
“ acknowledged on both sides ; that, for points of doc-
“ trine, they should agree, as far as possible, in all arti-
“ cles of any moment (as in effect the two churches
“ either already did, or easily might); and in other mat-

[p] See No. IV, VII, VIII, IX, X.

[q] See No. VI.
“ ters,

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ters, that a difference should be allowed until God should bring them to an union in them also [r].” It must be, however, observed, though the expression is still general, that the archbishop was for “purging out of the public offices of the church all such things as hinder a perfect communion in divine service, so that persons coming from one church to the other might join in prayers, and the holy sacrament, and the public service [s].” He was persuaded, that, in the liturgy of the church of *England*, there was nothing but what the Roman Catholics would adopt, except the single Rubric relating to the eucharist; and that in the *Romish Liturgy* there was nothing to which Protestants object, but what the more rational Romanists agree might be laid aside, and yet the public offices be never the worse, or more imperfect, for the want of it. He therefore thought it proper to make the demands, already mentioned, the groundwork of the project of union, at the beginning of the negotiation; not that he meant to stop here, but that, being thus far agreed, they might the more easily go farther, descend to particulars, and render their scheme more perfect by degrees [t].

The violent measures of the court of *Rome* against that part of the *Gallican* church which refused to admit the constitution *Unigenitus* as an ecclesiastical law, made the archbishop imagine that it would be no difficult matter to bring this opposition to an open rupture, and to engage the persons concerned in it to throw off the Papal yoke, which seemed to be borne with impatience in *France*. The despotic bull of *Clement XI*, dated *August 28, 1718*, and which begins with the words, *Pastoralis officii*, was a formal act of excommunication thundered out against all the *Anti-constitutionists*, as the opposers of the bull *Unigenitus* were called; and it exasperated the doctors of the *Sorbonne* in the highest degree. It is to this that the archbishop alludes, when he says, in his letter to Mr. *BEAUVOIR*, dated the 23d of *January, 1718*, [u] “At present he (the Pope) has put them out of his communion. We have withdrawn ourselves from his; both

[r] See the pieces subjoined to this appendix, No. VIII.

[s] Ibid. id.
joined, No. X.

[t] Ibid. id.

[u] See the letters sub-

“are out of communion with him, and I think it is not material on which side the breach lies.” But the wished-for separation from the court of *Rome*, notwithstanding all the provocations of its Pontif, was still far off. Though, on numberless occasions, the *French* divines shewed very little respect for the Papal authority; yet the renouncing it altogether was a step, which required deep deliberation, and which, however inclined they might be to it, they could not make, if they were not seconded by the state. But from the state they were not likely to have any countenance. The Regent of *France* was governed by the Abbé Du Bois, and the Abbé Du Bois was aspiring eagerly after a Cardinal’s cap; this circumstance (not more unimportant than many secret connexions and trivial views that daily influence the course of public events, the transactions of government, and the fate of nations) was sufficient to stop the *Sorbonne* and its doctors in the midst of their career; and, in effect, it contributed greatly to stop the correspondence of which I have been now giving an account, and to nip the project of union in the bud. The correspondence, between the archbishop and the two doctors of the *Sorbonne*, had been carried on with a high degree of secrecy; this secrecy was prudent, as neither of the corresponding parties was authorized by the civil powers to negotiate an union between the two churches [y]; and, on Dr. WAKE’s part, it was partly owing to his having nobody that he could trust with what he did; he was satisfied (as he says in a letter to Mr. BEAUVOIR) “that most of the High-church bishops and clergy would readily come into such a design; but these (adds his grace) are not men either to be confided in, or made use of, by me [z].”

[y] Dr. WAKE seems to have been sensible of the impropriety of carrying on a negociation of this nature without the approbation and countenance of government. “I have always (says he, in his letter to Mr. BEAUVOIR, which the reader will find at the end of this appendix, No. XI) took it for granted, that no step should be taken towards an union, but with the knowledge, approbation, and even by the authority of civil powers.—All, therefore, that has passed hitherto, stands clear of any exception as to the civil magistrate. It is only a consultation, in order to find out a way how an union might be made, if a fit occasion should hereafter be offered.”

[z] See the letters subjoined, No. IX.

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The correspondence, however, was divulged, and the project of union engrossed the whole conversation of the city of *Paris*. Lord STANHOPE and lord STAIR were congratulated thereupon by some great personages in the royal palace. The duke Regent himself, and Abbé Du Bois, minister of foreign affairs, and Mr. JOLI DE FLEURY, the attorney-general, gave the line at first, appeared to favour the correspondence and the project, and let things run on to certain lengths. But the Jesuits and *Constitutioners* sounded the alarm, and overturned the whole scheme, by spreading a report, that Cardinal DE NOAILLES and his friends the Jansenists were upon the point of making a coalition with the Heretics. Hereupon the Regent was intimidated, and Du Bois had an opportunity of appearing a meritorious candidate for a place in the sacred college. Dr. PIERS GIRARDIN was sent for to court, was severely reprimanded by Du Bois, and strictly charged, upon pain of being sent to the *Bastille*, to give up all the letters he had received from the archbishop of *Canterbury*, as also a copy of all his own. The doctor was forced to obey; and all the letters were immediately sent to *Rome*, as *so many trophies* (says a certain author) *gained from the enemies of the church* [a]. The archbishop's letters were greatly admired, as striking proofs, both of his catholic benevolence and extensive abilities.

Mr. BEAUVOIR informed the archbishop, by a letter dated *February 8, 1719, N. S.* that Dr. DU PIN had been summoned, by the Abbé Du Bois, to give an account of what had passed between him and Dr. WAKE. This step naturally suspended the correspondence, though the archbishop was at a loss, at first, whether he should look upon it as favourable. or detrimental, to the projected union [b]. The letters which he wrote to Mr. BEAUVOIR and Dr. DU PIN, after this, express the same

[a] These *trophies* were the defeat of the moderate part of the *Gallican* church, and the ruin of their project to break the Papal yoke and unite with the church of *England*. See above, note [b], page 122, where the conclusion which the author of the *Confessional* has drawn from this expression is shewn to be groundless.

[b] See his letter to Mr. BEAUVOIR, in the pieces subjoined, No. XI, dated *February 5, 1718-19, O. S.* that is, *February 16, 1719, N. S.*

sentiments which he discovered through the whole of this transaction [c]. The letter to DU PIN, more especially, is full of a pacific and reconciling spirit; and expresses the archbishop's desire of cultivating fraternal charity with the doctors, and his regret at the ill success of their endeavours towards the projected union. DU PIN died before this letter, which was retarded by some accident, arrived at *Paris* [d]. Before the archbishop had heard of his death, he wrote to Mr. BEAUVOIR, to express his concern, that an account was going to be published of what had passed between the two doctors and himself; and his hope, "that they would keep in generals, as the only way to renew the good design, if occasion should serve, and to prevent themselves trouble from the reflexions of their enemies," on account (as the archbishop undoubtedly means) of the concessions they had made, which, though insufficient to satisfy true Protestants, were adapted to exasperate bigoted Papists. The Prelate adds, in the conclusion of this letter, "I shall be glad to know that your doctors still continue their good opinion of us. For, though we need not the approbation of men on our own account; yet I cannot but wish it as a means to bring them, if not to a perfect agreement in all things with us (which is not presently to be expected), yet to such an union as may put an end to the odious charges against, and consequential aversion of, us, as heretics and schismatics, and in truth make them cease to be so."

Dr. DU PIN (whom the archbishop very sincerely lamented, as the only man, after Mr. RAVECHET, on whom the hopes of a Reformation in France seemed to depend) left behind him an account of this famous correspondence. Some time before he died, he shewed it to Mr. BEAUVOIR, and told him that he intended to communicate it to a very great man (probably the Regent). Mr. BEAUVOIR observed to the doctor, that one would be led to imagine, from the manner in which this account was drawn up, that the archbishop made the first overtures with respect to the correspondence, and was the

[c] See *ibid.* No. XI.—XVIII.

[d] See his letter to Mr. BEAUVOIR, No. XV.

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first who intimated his desire of the union; whereas it was palpably evident, that he (Dr. DU PIN) had first solicited the one and the other. DU PIN acknowledged this freely and candidly, and promised to rectify it, but was prevented by death.

It does not, however, appear that DU PIN's death put a final stop to the correspondence; for we learn by a letter from the archbishop to Mr. BEAUVOIR, dated *August 27, 1719*, that Dr. PIERS GIRARDIN frequently wrote to his grace. But the opportunity was past; the *appellants* from the bull *Unigenitus*, or the Anti-constitutionists, were divided; the court did not smile at all upon the project, because the Regent was afraid of the *Spanish* party and the Jesuits; and therefore the continuation of this correspondence after DU PIN's death was without effect.

Let the reader now, after having perused this historical account, judge of the appearance which Dr. WAKE makes in this transaction. An impartial reader will certainly draw from this whole correspondence the following conclusions: that archbishop WAKE was invited to this correspondence by Dr. DU PIN, the most moderate of all the Roman Catholic divines;—that he entered into it with a view to improve one of the most favourable opportunities that could be offered, of withdrawing the church of *France* from the jurisdiction of the Pope, a circumstance which must have immediately weakened the power of the court of *Rome*; and, in its consequences, offered a fair prospect of a farther Reformation in *doctrine* and *worship*, as the case happened in the church of *England*, when it happily threw off the Papal yoke;—that he did not give DU PIN, or any of the doctors of the *Sorbonne*, the smallest reason to hope, that the church of *England* would give up any one point of belief or practice to the church of *France*; but insisted, on the contrary, that the latter should make alterations and concessions, in order to be reconciled to the former;—that he never specified the particular alterations, which would be requisite to satisfy the rulers and doctors of the church of *England*; but only expressed a general desire of an union between the two churches, if that were possible, or at least of a mutual toleration of each other;—that he never flattered himself that this union could be perfectly accomplished,

accomplished, or that the doctors of the *Gallican* church would be intirely brought over to the church of *England*; but thought, that every advance made by them, and every concession, must have proved really advantageous to the Protestant cause.

The pacific spirit of Dr. WAKE did not only discover itself in his correspondence with the Romish doctors, but in several other transactions in which he was engaged by his constant desire of promoting union and concord among Christians. For it is well known, that he kept up a constant friendly correspondence with the most eminent ministers of the foreign Protestant churches, and shewed a fraternal regard to them, notwithstanding the difference of their discipline and government from that of the church of *England*. In a letter written to the learned LE CLERC in the year 1716, he expresses, in the most cordial terms, his affection for them, and declares positively, that nothing can be farther from his thoughts, than the notions adopted by certain bigoted and furious writers, who refuse to embrace the foreign Protestants as their brethren, will not allow their religious assemblies the denomination of *churches*, and deny the validity of their sacraments. He declares, on the contrary, these churches to be true *Christian churches*, and expresses a warm desire of their union with the church of *England*. It will be, perhaps, difficult to find, in any epistolary composition, ancient or modern, a more elegant simplicity, a more amiable spirit of meekness, moderation and charity, and a happier strain of that easy and unaffected politeness which draws its expressions from a natural habit of goodness and humanity, than we meet with in this letter [e]. We see this active and benevolent Prelate still continuing to interest himself in the welfare of the Protestant churches abroad. In several letters, written in the years 1718 and 1719, to the pastors and professors of *Geneva* and *Switzerland*, who were then at variance about the doctrines of predestination and grace, and some other abstruse points of metaphysical theology, the archbishop recommends earnestly to them a spirit of mutual toleration and forbearance, entreats them particularly to be

[e] See an extract of it among the pieces subjoined, No. XIX.

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moderate in their demands of subscription to articles of faith, and proposes to them the example of the church of England as worthy of imitation in this respect. In one of these letters, he exhorts the doctors of Geneva not to go too far in explaining the nature, determining the sense, and imposing the belief of doctrines, which the Divine Wisdom has not thought proper to reveal clearly in the Holy Scriptures, and the ignorance of which is very consistent with a state of salvation; and he recommends the prudence of the church of England, which has expressed these doctrines in such general terms, in its articles, that persons who think very differently about the doctrines may subscribe the articles, without wounding their integrity [f]. His letters to Professor SCHURER of Bern, and the excellent and learned JOHN ALFONSO TURRETIN of Geneva, are in the same strain of moderation and charity, and are here subjoined [g], as every way worthy of the reader's perusal. But what is more peculiarly worthy of attention here is a letter, written May 22, 1719 [h], to Mr. JABLONSKI of Poland, who, from a persuasion of Dr. WAKE's great wisdom, discernment, and moderation, had proposed to him the following question: viz. *Whether it was lawful and expedient for the Lutherans to treat of an union with the church of Rome; or whether all negociations of this kind ought not to be looked upon as dangerous and delusive?* The archbishop's answer to this question contains a happy mixture of Protestant zeal and Christian charity. He gives the strongest cautions to the Polish Lutherans against entering into any treaty of union with the Roman Catholics, otherwise than on a footing of perfect equality, and in consequence of a previous renunciation, on the part of the latter, of the tyranny, and even of the superiority and jurisdiction, of the church of Rome and its Pontif; and, as to what concerns points of doctrine, he exhorts them not to sacrifice truth to temporal advantages, or even to the desire of peace. It would carry us too far, were we to give a minute account of Dr. WAKE's correspondence with the Protestants of NISMES, LITHUANIA, and other coun-

[f] See the pieces here subjoined, No. XX.

[g] See these letters, No. XXI, XXII, XXIII.

[h] Ibid. No. XXV.

tries; it may, however, be affirmed, that no Prelate since the Reformation had so extensive a correspondence with the Protestants abroad, and none could have a more friendly one.

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It does not appear, that the Dissenters in *England* made to the archbishop any proposals, relative to an union with the established church; or that he made any proposals to them, on that head. The spirit of the times, and the situation of the contending parties, offered little prospect of success to any scheme of that nature. In Queen *Anne's* time, he was only bishop of *Lincoln*; and the disposition of the house of commons, and of all the tory part of the nation, was then so unfavourable to the Dissenters, that it is not at all likely that any attempt towards re-uniting them to the established church would have passed into a law. And in the next reign, the face of things was so greatly changed in favour of the Dissenters, and their hopes of recovering the rights and privileges, of which they had been deprived, were so sanguine, that it may be well questioned whether they would have accepted the offer of an union, had it been made to them. Be that as it will, one thing is certain, and it is a proof of archbishop WAKE's moderate and pacific spirit, that in the year 1714, when the spirit of the court and of the triumphant part of the ministry was, with respect to the Whigs in general, and to Dissenters in particular, a spirit of enmity and oppression, this worthy Prelate had the courage to stand up in opposition to the *Schism-bill*, and to protest against it as a hardship upon the Dissenters. This step, which must have blasted his credit at court, and proved detrimental to his private interest, as matters then stood, shewed that his regard for the Dissenters was friendly and sincere. It is true, four years after this, when it was proposed to repeal the *Schism-bill* and the *Act against Occasional Conformity*, both at once, he disapproved of this proposal. And this circumstance has been alledged as an objection to the encomiums that have been given to his tender regard for the Dissenters, or, at least, as a proof that he changed his mind; and that WAKE, bishop of *Lincoln*, was more their friend, than WAKE, archbishop of *Canterbury*. I don't pretend to justify this change of conduct. It seems to have been, indeed,

indeed, occasioned by a change of circumstances. The Dissenters, in their state of oppression during the ministry of BOLINGBROKE and his party, were objects of compassion; and those who had sagacity enough to perceive the ultimate object, which that ministry had in view, in oppressing them, must have interested themselves in their sufferings, and opposed their oppressors, from a regard to the united causes of Protestantism and liberty. In the following reign, the credit of the Dissenters rose, and, while this encouraged the wise and moderate men among them to plead with prudence and with justice their right to be delivered from several real grievances, it elated the violent (and violent men there are in all parties, nay even in the cause of moderation) to a high degree. This rendered them formidable to all those who were jealous of the power, privileges, and authority of the established church; and archbishop WAKE was probably of this number. He had protested against the shackles that were imposed upon them when they lay under the frowns of government; but apprehending, perhaps, that the removing these shackles in the day of prosperity, would render their motions towards power too rapid, he opposed the abrogation of the very acts, which he had before endeavoured to stifle in their birth. In this, however, it must be acknowledged, that the spirit of party mingled too much of its influence with the dictates of prudence; and that prudence, thus accompanied, was not very consistent with Dr. WAKE's known principles of equity and moderation. As I was at a loss how to account for this part of the archbishop's conduct, I addressed myself to a learned and worthy clergyman of the church of *England*, who gave me the following answer:

“ Archbishop WAKE's objection to the repeal of the
 “ Schism-act was founded on this consideration only, that
 “ such a repeal was needless, as no use had been made,
 “ or was likely to be made, of that act. It is, also, highly
 “ probable, that he would have consented without hesi-
 “ tation to rescind it, had nothing farther been endea-
 “ voured at the same time. But, considering what sort
 “ of spirit was then shewn by the Dissenters and others,
 “ it ought not to be a matter of great wonder, if he was
 “ afraid, that from the repeal of the other act (*viz.* that
 “ against

“ against occasional conformity) considerable damage
 “ might follow to the church, over which he presided.
 “ And even supposing his fears to be excessive, or quite
 “ groundless, yet certainly they were pardonable in a
 “ man, who had never done, nor designed to do, any
 “ thing disagreeable to the Dissenters in any other affair,
 “ and, who, in this, had the concurrence of some of
 “ the greatest and wisest of the *English* lords, and of the
 “ earl of ILAY, among the *Scotch*, though a professed
 “ Presbyterian.”

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However some may judge of this particular incident, I think it will appear from the whole tenour of archbishop WAKE's correspondence and transactions with Christian churches of different denominations, that he was a man of a pacific, gentle, and benevolent spirit, and an enemy to the feuds, animosities, and party-prejudices, which divide the professors of one holy religion, and by which Christianity is exposed to the assaults of its virulent enemies, and wounded in the house of its pretended friends. To this deserved eulogy, we may add what a learned and worthy divine [i] has said of this eminent Prelate, considered as a controversial writer, even, that *his accurate and superior knowledge of the nature of the Romish hierarchy, and of the constitution of the church of England, furnished him with victorious arms, both for the subversion of error and the defence of truth.*

[i] Dr. WILLIAM RICHARDSON, master of Emmanuel College in Cambridge, and canon of Lincoln. See his noble edition, and his very elegant and judicious continuation of bishop GODWIN's *Commentarius de Præsulibus Angliæ*, published in the year 1743, at Cambridge. His words (p. 167) are: *Nemo uspiam ecclesiæ Romanæ vel Anglicanæ statum penitus cognitum et exploratum habuit; et proinde in disputandi arenam prodit tum ad oppugnandum, tum ad propugnandum instructissimus.*

— AUTHENTIC COPIES of the ORIGINAL LETTERS,
from which the preceding ACCOUNT is drawn.

No. I.

A letter from archbishop WAKE to Mr. BEAUVOIR.

Lambeth, Nov. 28th, S. V. 1717.

I AM indebted to you for several kind letters, and some small tracts, which I have had the favour to receive from you. The last, which contains an account of the new edition that is going on of CHRYSOSTOME, I received yesterday. It will no doubt be a very valuable edition; but, as they propose to go on with it, I shall hardly live to see it finished. They do not tell us, to whom here we may go for subscriptions: and it is too much trouble to make returns to *Paris*. They should, for their own advantage, say, where subscriptions will be taken in *London*, and where one may call for the several volumes as they come out, and pay for the next that are going on.

Among the account of books you were pleased to send me, there is one with a very promising title, *Thesaurus Anecdotorum*, 5 volumes: I wish I could know, what the chief of those anecdotes are; it may be a book very well worth having. I admire they do not disperse some sheets of such works. What they can add to make MORERI's Dictionary so very voluminous, I cannot imagine: I bought it in two exorbitant volumes, and thought it big enough so. While I am writing this, company is come in, so that I am forced to break off; and I can only assure you that upon all occasions you shall find me very sincerely,

Reverend Sir,

Your faithful friend,

W. CANT.

N. B. This is the earliest letter in the whole collection: and, by the beginning of it, seems to be the first which the archbishop wrote to Mr. BEAUVOIR.

No. II.

No. II.

A letter from Mr. BEAUVOIR to archbishop WAKE.

My Lord,

Paris, 11 Dec. 1717, O. S.

I Had the honour of your Grace's letter of the 28 ultimo but *Sunday* last; and therefore could not answer it sooner. A person is to be appointed to receive subscriptions for the new edition of St. CHRYSOSTOME, and deliver the copies. Inclosed is an account of the *Thesaurus Anecdotorum*. Dr. DUPIN, with whom I dined last *Monday* and with the Syndic of the *Sorbonne* and two other doctors, tells me, that what swells MORERI's Dictionary are several additions, and particularly the families of *Great Britain*. He hath the chief hand in this new edition. They talked as if the whole kingdom was to appeal to the future general council, &c. They wished for an union with the church of *England*, as the most effectual means to unite all the western churches. Dr. DU PIN desired me to give his duty to your Grace, upon my telling him, that I would send you an arrest of the parliament of *Paris* relating to him, and a small tract of his. I have transmitted them to Mr. PREVEREAU at Mr. Secretary ADDISON's Office.

No. III.

A letter from archbishop WAKE to Mr. BEAUVOIR.

Aug. 30, 1718.

I Told you in one of my last letters, how little I expected from the present pretences of a union with us. Since I received the papers you sent me, I am more convinced that I was not mistaken. My task is pretty hard, and I scarce know how to manage myself in this matter. To go any farther than I have done in it, even as a divine only of the church of *England*, may meet with censure: and as archbishop of *Canterbury*, I cannot treat with these gentlemen. I do not think my character at all inferior to that of an archbishop of *Paris*: on the contrary, without lessening the authority and dignity of the

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church of *England*, I must say it is in some respects superior. If the cardinal were in earnest for such an union, it would not be below him to treat with me himself about it. I should then have a sufficient ground to consult with my brethren, and to ask his majesty's leave to correspond with him concerning it. But to go on any farther with these gentlemen, will only expose me to the censure of doing what, in my station, ought not to be done without the king's knowledge; and it would be very odd for me to have an authoritative permission to treat with those who have no manner of authority to treat with me. However I shall venture at some answer, or other, to both their letters and papers; and so have done with this affair.

I cannot tell well what to say to Dr. DU PIN: If he thinks we are to take their direction what to retain, and what to give up, he is utterly mistaken. I am a friend to peace, but more to truth. And they may depend upon it, I shall always account our church to stand upon an equal foot with their's; and that we are no more to receive laws from them, than we desire to impose any upon them. In short: The church of *England* is free, is orthodox: She has a plenary authority within herself, and has no need to recur to any other church to direct her what to retain, or what to do. Nor will we, otherwise than in a brotherly way, and in a full equality of right and power, ever consent to have any treaty with that of *France*. And therefore, if they mean to deal with us, they must lay down this for the foundation, that we are to deal with one another upon equal terms. If, consistently with our own establishment, we can agree upon a closer union with one another, well: If not, we are as much, and upon as good grounds, a free, independent church as they are. And, for myself, as archbishop of *Canterbury*, I have more power, larger privileges, and a greater authority, than any of their archbishops: From which, by the grace of God, I will not depart, no not for the sake of a union with them.

You see, Sir, what my sense of this matter is; and may perhaps think that I have a little altered my mind, since this affair was first set on foot. As to my desire of peace and union with all other Christian churches, I am still the same: But with the Dr's Commonitorium I shall
never

never comply. The matter must be put into another method; and whatever they think, they must alter some of their doctrines, and practices too, or a union with them can never be effected. Of this, as soon as I have a little more leisure, I shall write my mind as inoffensively as I can to them, but yet freely too.

If any thing is to come of this matter, it will be the shortest method I can take of accomplishing it, to put them in the right way. If nothing (as I believe nothing will be done in it), 'tis good to leave them under a plain knowledge of what we think of ourselves and our church: and to let them see, that we neither need nor seek the union proposed, but for their sake as well as our own; or rather neither for theirs nor ours; but in order to the promotion of a Catholic Communion (as far as is possible) among all the true churches of Christ.

I have now plainly opened my mind to you: you will communicate no more of it than is fitting to the two doctors, but keep it as a testimony of my sincerity in this affair; and that I have no design, but what is consistent with the honour and freedom of our *English* church, and with the security of that true and sound doctrine which is taught in it; and from which no consideration shall ever make me depart. I am,

Reverend Sir,

Your affectionate friend

and brother,

W. CANT.

No. IV.

From archbishop WAKE to Mr. BEAUVOIR.

Oct. 8, 1718.

WHATEVER be the consequence of our corresponding with the *Sorbonne* doctors about matters of religion, the present situation of our affairs plainly seems to make it necessary for us so to do. Under this apprehension I have written, tho' with great difficulty, two letters to your two doctors, which I have sent to the secretary's

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office,

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office, to go with the next packet to my lord STAIR. I beg you to enquire after them: they make up together a pretty thick packet, directed to you. In that to Dr. DUPIN, I have in answer to two of his MSS. described the method of making bishops in our church. I believe he will be equally both pleased and surprized with it. I wish you could shew him the form of consecration, as it stands in the end of your large common-prayer-books. The rest of my letters both to him and doctor PIERS, is a venture which I know not how they will take, to convince them of the necessity of embracing the present opportunity of breaking off from the Pope, and going one step farther than they have yet done, in their opinion of his authority; so as to leave him only a primacy of place and honour; and that merely by ecclesiastical authority, as he was once bishop of the imperial city. I hope they both shew you my letters: they are this time very long; and upon a nice point: I shall be very glad if you can any way learn how they take the freedom I have used, and what they really think of it. I cannot so much trust to their answers, in which they have more room to conceal their thoughts, and seldom want to overwhelm me with more compliments than I desire, or am well able to bear.

Pray do all you can to search out their real sense of, and motions at, the receipt of these two letters; I shall thereby be able the better to judge how far I may venture hereafter to offer any thing to them upon the other points in difference between us. Tho', after all, I still think, if ever a reformation be made, 'tis the state that must govern the church in it. But this between ourselves.

No. V.

A letter from archbishop WAKE to Dr. DU PIN, dated
October 1st, 1718.

*Speculatissimo Viro, Eruditorum suæ gentis, si non et sui
 sæculi principi; D^{no} L. Ell. du Pin Doctori Pari-
 siensi,*

Gul. prov. div. Cant. Arch^{ie}. in omnibus εὐφροεν^ς καὶ εὐπράτερον.

DIU-est, amplissime Domine, ex quo debitor tibi factus sum ob plures tractatus MSS. quos tuo beneficio a dilecto mihi in Christo D. Beauvoir accepi. Perlegi diligenter omnes, nec sine fructu: plurima quippe ab iis cognitu dignissima, vel primùm didici, vel clariùs intellexi: Beatamque his difficillimis temporibus censeo Ecclesiam Gallicanam, quæ talem sibi in promptu habeat Doctorem, in dubiis Consiliarium, in juribus suis tuendis Advocatum; qui et possit et audeat, non modo contra suos vel erroneos vel perfidos symmystas dignitatem ejus tueri, sed et ipsi summo Pontifici (ut olim B. Apostolus Paulus Petro) in faciem resistere, quia reprehensibilis est. Atque utinam hæc quæ jam Romæ aguntur, tandem aliquando omnibus vobis animum darent ad Jura vestra penitus asserenda! Ut deinceps non ex Pragmaticis (ut olim) sanctionibus; non (ut hoc fere tempore) ex Concordatis; non ex præjudicatis hominum opinionibus res vestras agatis; sed eâ autoritate quâ decet Ecclesiam tam illustris ac præpotentis Imperii; quæ nullo jure, vel divino, vel humano, alteri olim aut Ecclesiæ aut Homini subjicitur; sed ipsa jus habet intra se sua negotia terminandi; et in omnibus sub Rege suo Christianissimo populum suum commissum propriis suis Legibus et Sanctionibus gubernandi.

Expergiscimini itaque, Viri eruditi; et quod Ratio postulat, nec refragatur Religio, strenue agite. Hoc bonorum subditorum erga Regem suum Officium, Christianorum erga Episcopos suos, heu! nimium extraneorum Tyrannide oppressos, Pietas exigit, flagitat, requirit. Excutite tandem jugum istud, quod nec Patres vestri, nec vos ferre potuistis. Hic ad Reformationem non præten-

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factam, sed veram, sed justam, sed necessariam Ecclesiæ nostræ primus fuit gradus. Quæ Cæsaris erant, Cæsari reddidimus; quæ Dei, Deo. Coronæ Imperialia Regni nostri suum Suprematum, Episcopatui suam ἀξίαν, Ecclesiæ suam Libertatem restituit, vel eo solùm nomine semper cum honore memorandus, Rex Henricus VIII. Hæc omnia sub pedibus conculcaverat idem ille tunc nobis, qui jam vobis inimicus. Sæpius autoritas Papalis intra certos fines legibus nostris antea fuerat coercita; et iis quidem legibus, quas siquis hodie inspiceret, impossibile ei videretur eas potuisse aliquâ vel vi vel astutiâ perrumpere. Sed idem nobis accidit quod illis, qui Dæmoniacum vinculis ligare voluere. Omnia frustra tentata: Nihil perfecere inania legum repagula, contra nescio quos prætextus potestatis divinæ nullis humanis constitutionibus subditæ. Tandem defatigato regno dura necessitas sua jura tuendi oculos omnium aperuit. Proponitur quæstio Episcopis ac Clero in utriusque provinciæ synodo congregatis, an Episcopus Romanus in Sacris Scripturis habeat aliquam majorem jurisdictionem in regno Angliæ quàm quivis alius externus Episcopus? In partem sanam, justam, veram utriusque Concilii suffragia concurrere. Quod Episcopi cum suo Clero statuerant, etiam Regni Academiæ calculo suo approbârunt, Rex cum Parlamento sancivit: Adeoque tandem, quod unicè fieri poterat, sublata penitus potestas, quam nullæ leges, nulla jura, vel Civilia vel Ecclesiastica, intra debitos fines unquam poterant continere. En nobis promptum ac paratum exemplum; quod sequi vobis gloriosum, nec minus posteris vestris utile fuerit! Quo solo pacem, absque veritatis dispendio, tueri valeatis; ac irridere bruta de Vaticano fulmina; quæ jamdudum ostenditis vobis non ultra terrori esse, utpote a sacris Scripturis edoctis, quod *maledictio absque causâ prolata non superveniet.* Prov. xxvi. 2.

State ergo in libertate quâ Christus vos donaverit: Frustra ad Concilium generale nunquam convocandum res vestras refertis. Frustra Decretorum vim suspendere curatis, quæ ab initio injusta, erronea, ac absurda ac plane nulla erant. Non talibus subsidiis vobis opus est. Regiâ permissione, Autoritate suâ a Christo commissâ, Archiepiscopi

piscopi et Episcopi vestri in Concilium Nationale coëant : Academiarum, Cleri, ac præcipue utrorumque principis Theologicæ Facultatis Parisiensis consilium atque auxilium sibi assumant : Sic muniti quod æquum et justum fuerit decernant : Quod decreverint etiam civili autoritate firmandum curent : Nec patiantur factiosos homines aliores vestras vocare, aut ad Judicem appellare qui nullam in Vos autoritatem exposcere debeat, aut si exposcat, meritò a vobis recusari et poterit et debuerit.

Ignoscas, Vir πολυμαθέστατε, indignationi dicam an amori meo, si forte aliquanto ultrà modum commoveri videar ab iis quæ vobis his proximis annis acciderint. Veritatem Christi omni quâ possum animi devotione colo. Hanc vos tuemini : pro hâc censuras Pontificias subiistis, et porro ferre parati estis.

Ille, qui se pro summo ac ferè unico Christi vicario venditat, veritatem ejus sub pedibus proterit, conculcat. Justitiam veneror : Ac proinde vos injustè, ac planè tyrannicè, si non oppressos, at impetitos, at comminatos ; at ideo non solum non penitus obrutos, subversos, prostratos, quia Deus furori ejus obicem posuit, nec permisit vos in ipsius manus incidere ; non possum non vindicare, et contra violentum oppressorem, meum qualecunque suffragium ferre.

Jura ac libertates inclyti regni, celeberrimæ ecclesiæ, præstantissimi cleri cum honore intueor. Hæc Papa reprobatur, contemnit : Et dum sic alios tractat, merito se aliis castigandum, certe intra justos fines coercendum, exhibet. Siquid ei potestatis supra alios Episcopos Christus commiserit, proferantur tabulæ, jus evincatur ; cedere non recusamus.

Siquam prærogativam Ecclesiæ Concilia sedis Imperialis Episcopo concesserint (etsi cadente Imperio, etiam eâ prærogativâ excidisse merito possit censerì) ; tamen quod ad me attinet, servatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur qualicumque primatu : non ego illi locum primum ; non inanem honoris titulum invideo. At in alias ecclesias dominari ; Episcopatum, cujus partem Christus unicuique Episcopo in solidum reliquit, tantum non in solidum sibi soli vindicare ; si quis ejus injustæ Tyrannidi sese opposuerit, cæ-
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lum ac terram in illius perniciem commovere ; Hæc nec nos unquam ferre potuimus, nec vos debetis. In hoc pacis fundamento si inter nos semel conveniatur, in cæteris aut idem sentiemus omnes, aut facilè alii aliis dissentientiendi libertatem absque pacis jacturâ concedemus.

Sed abripit calamum meum nescio quis Ἐνθυσιασμός, dum de vestris injuriis nimium sum sollicitus, et forte liberius quàm par esset, de his rebus ad te scripsisse videbor.

Ego verò uti ea omnia, quæ tu in tuo Commonitorio exaraveris, etiam illa in quibus ab invicem dissentimus, grato animo accipio ; ita ut apertè, ut candidè, et absque omni fucò porrò ad me scribere pergas, eâque παρρησίᾳ quâ amicum cum amico agere deceat, imprimis a te peto ; eo te mihi amiciorem fore existimans, quo simplicius, quo planius, quicquid senseris, liberè dixeris.

Nec de Commonitorio tuo amplius aliquid hoc tempore reponam : In quo cum plurima placeant, tum id imprimis, quod etiam tuo judicio, non adeo longe ab invicem distemus, quin si de fraternâ unione ineundâ publicâ aliquando autoritate deliberari contigerit, viâ facile inveniri poterit ad pacem inter nos stabiliendam, salvâ utrinque Ecclesiæ Catholicæ fide ac veritate.

Quod ad alteros tuos tractatus de Constitutione Episcoporum in Ecclesiis vacantibus, siquidem Papa legitime requisitus, facultates suas personis a Rege nominatis obstinate pernegaverit ; in iis sane reperio quod non tuâ eruditione et judicio sit. Quare ne prorsus ἀσύμφορον discedam, ordinem tibi breviter delineabo constituendi Episcopos in hâc Reformatâ nostrâ Ecclesiâ.

Tu judicabis, an aliquid magis canonicè vel excogitari vel statui potuerit.

No. VI.

A letter from archbishop WAKE to Dr. P. PIERS GIRARDIN, written in October, 1718.

Præstantissimo Viro, Consummatissimo Theologo, Dno Patricio Piers de Girardin, sacræ facultatis Parisiensis Theologiæ Doctori,

Gul. prov. div. Cant. Arch, Gratiam, Pacem, ac Salutem in Domino.

POST prolixiores epistolas eruditissimo confratri tuo, Dno Dri Du Pin hoc ipso tempore exaratas; quasque ego paulo minùs tuas, quàm illius existimari velim, facilius a te veniam impetrabo, vir spectatissime, si aliquanto brevius ad te rescribam; et in illis quidem animi mei vel amorì vel indignationi liberè indulsi: eàque simplicitate, quâ decet Christianum et maxime Episcopum, quid vobis, meâ saltem sententiâ, factu opus sit, apertè exposui. Siquid vel tuo vel illius judicio, asperius quàm par esset a me exciderit, cum vestri causâ adeo commotus fuerim, facile id homini tam benevolè erga vos animato, uti spero, condonabitur: Unaque reminiscimini, nullam unquam vobis stabilem inter vos pacem, aut catholicam cum aliis unionem, haberi posse, dum aliquid ultrà merum honoris primatum ac *ποσεδρίαν* Pontifici Romano tribuitis. Hoc nos per aliquot sæcula experti sumus; vos jam sentire debetis, qui, nescio quo infano ipsius beneficio, adeo commodam occasionem nacti estis, non tam ab illius decretis appellandi, quàm ab ipsius dominio ac potestate vos penitùs subducendi. Ipse vos pro Schismaticis habet; qualem vos eum censere debetis. Ipse a vestrà communione se suosque separandos publicè denunciat. Quid vobis in hoc casu faciendum? Liceat mihi veteris illius Cæsareæ Episcopi Firmiliani verbis respondere; sic olim Stephanum Papam acriter quidem, sed non ideo minus juste, castigavit: *Vide quâ imperitiâ reprehendere audeas eos qui contra mendacium pro veritate nituntur.*—Peccatum verò quàm magnum tibi exaggerasti, quando te a tot gregibus scidisti: excidisti enim te ipsum, noli te fallere: Siquidem ille est vere Schismaticus, qui se a communione ecclesiastica

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sicâ unitatis apostatam fecerit. Dum enim putas omnes a te abstineri posse, solum te ab omnibus abstinuisti. Cypr. Op. Epist. 75.

Agite ergo, Viri eruditi, et quo vos divina providentia vocat, libenter sequimini. Clemens Papa vos abdicavit; a suâ et suorum communione repulit, rejecit. Vos illius authoritati renuntiate. Cathedræ Petri, quæ in omnibus catholicis ecclesiis conservatur, adhærete: Etiam nostram ne refugiatis communionem; quibuscum si non in omnibus omnino doctrinæ Christianæ capitibus conveniatis, at in præcipuis, at in fundamentalibus, at in omnibus Articulis fidei ad salutem necessariis plane consentitis; etiam in cæteris, uti speramus, brevi consensuri. Nobis certe eo minus vos vel Hæreticos vel Schismaticos fore confidite, quod à Papa ejecti pro Hæreticis et Schismaticis Romæ æstimemini. Sed contrahenda vela, nec indulgendum huic meo pro vobis zelo; etsi sit secundum scientiam. Prudentibus loquor; vos ipsi, quod dico, judicate.

Ad literas tuas, præstantissime Domine, redeo: In quibus uti tuum de mediocritate meâ judicium, magis ex affectu erga me tuo, quàm secundum merita mea prolatum, gratanter accipio, ita in eo te nunquam falli patiar, quod me pacis Ecclesiasticæ amantissimum credas; omni-que illi consequendæ danda putem, præter veritatem. Quantum ad illam promovendam tu jamjam contuleris, ex sex illis propositionibus quas tuis inseruisti literis, gratus agnosco: Ac nisi ambitiose magis quàm hominem privatum deceat, me facturum existimarem, etiam eruditissimis illis confratribus tuis Doctoribus Sorbonicis, quibus priores meas literas communicâsti, easdem per te gratias referrem. Sane Facultas vestra Parisiensis, uti maximum in his rebus pondus meritò habere debeat, sive numerum, sive dignitatem, sive denique eruditionem suorum membrorum spectemus; ita a vobis exordium sumere debet unio illa inter nos tantopere desiderata, siquidem eam aliquando iniri voluerit Deus.

Interim gratulor vobis post illustrissimum Card. Noaillium, alterum illum Ecclesiæ Gallicanæ, fidei Catholicæ Columnam et Ornamentum, procuratorem regium, D. D. De Joly de Fleury. Quem virum ego non jam primum ex tuis literis debito prosequi honore didici, verum etiam ob ea quæ vestri causâ his proximis annis publicè egerit, antea suspicere, et pene venerari, consueveram. Sub his ducibus,

ducibus, quid non sperandum in publicum vestrum ac Catholicæ Ecclesiæ commodum? Intonet de Vaticano Pontifex Rom. fremant inter vos ipsos conjurata turba, Romanæ curiæ servi magis quàm suæ Galliæ fideles subditi. His præfidiis ab eorum injuriis tuti, vanas eorum iras contemnere valeatis.

Ego vero, uti omnia vobis publicè fausta ac felicia precor, ita tibi, spectatissime vir, me semper addictissimum fore promitto. De quo quicquid aliàs senseris, id saltem ut de me credas jure postulo; me sincerè veritatem Christi et amare et quærere; et, nisi omnino me fallat animus, etiam affecutum esse. Nulli Christiano inimicus antehac aut fui aut deinceps sum futurus: Sic de erroribus eorum, qui a me dissident, judico, ut semper errantes Deo judicandos relinquam. Homo sum, errare possum; sic verò animatus audacter dicam, Hæreticus esse nolo. Te vero, siquidem id permittas, fratrem; sin id minus placeat, saltem id indulgebis, ut me verè et ex animo profitear, excellentissime Domine, tui amantissimum,

W. C.

No. VII.

Extract of a letter from archbishop WAKE to Mr. BEAUVOIR.

Nov. 6, O. S. 1718.

YOUR last letter gives me some trouble, but more curiosity. I little thought, when I wrote to your two doctors, that my letters should have been read, much less copies of them given, to any such great persons as you mention. I write in haste, as you know, and trust no amanuensis to copy for me, because I will not be liable to be betrayed. And upon a review of my foul and only copy of them, since I had your account from *Paris*, I find some things might have been more accurately expressed, had I took more time to correct my stile. But I wish that be the worst exception against them: I fear the freedom I took in exhorting them to do somewhat in earnest, upon so fair a provocation, with regard to the papal authority, though excused as well as I could, will hardly go down so effectually as I could wish with them. This raises my curiosity to know truly and expressly how
that

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that part of my letters operated on both your doctors; which, by a wary observation, you may in good measure gather from their discourse. I cannot tell whether they shewed my letters to you; if they did, I am sure you will think I did not mince the matter with them in that particular.

Of your two doctors, Dr. PIERS seems the more polite: He writes elegantly both for stile and matter; and has the freer air, even as to the business of a union. Yet I do not despair of Dr. DU PIN; whom 30 years ago, in his collection of tracts relating to church discipline, I did not think far from the kingdom of God.

No. VIII.

Extract of a letter from archbishop WAKE to Mr. BEAUVOIR.

Nov. 18, 1718.

AT present my more particular curiosity leads me to know the sentiments of the leading men in *France* with regard to the court of *Rome*; from which if we could once divide the *Gallican* church, a reformation in other matters would follow of course. The scheme that seems to me most likely to prevail, is, to agree in the independence (as to all matters of authority) of every national church on any others; and in their right to determine all matters that arise within themselves; and for points of doctrine, to agree as far as possible in all articles of any moment (as in effect we either already do, or easily may): and for other matters, to allow a difference, 'till God shall bring us to a union in those also.—One only thing should be provided for, to purge out of the public offices of the church such things as hinder a perfect communion in the service of the church, that so whenever any come from us to them, or from them to us, we may all join together in prayers and the holy sacraments with each other. In our liturgy there is nothing but what they allow of, save the single rubric relating to the Eucharist; in theirs nothing but what they agree may be laid aside, and yet the public offices be never the worse,

worse, or more imperfect for want of it. Such a scheme as this, I take to be a more proper ground of peace, at the beginning, than to go to more particulars: if in such a foundation we could once agree, the rest would more easily be built upon it. If you find occasion, and that it may be of use, you may extract this project, and offer it to their consideration, as what you take to be my sense in the beginning of a treaty. Not that I think we shall stop here; but that, being thus far agreed, we shall the more easily go into a greater perfection hereafter. I desire you to observe, as much as you can, when it is I may the most properly write to the doctors. I took the subject of the Pope's authority in my last, as arising naturally from the present state of their affairs, and as the first thing to be settled in order to a union. How my freedom in that respect has been received, I desire you freely to communicate.

No. IX.

Extract of a letter from archbishop WAKE to Mr. BEAUVOIR.

Dec. 2, O. S. 1718.

I AM glad the two doctors seem to receive my last letters so well. The truth is, that while they manage as they do, with the court of *Rome*, nothing will be done to any purpose. And all ends in trifling at the last. We honestly deny the Pope all authority over us: They pretend in words to allow him so much as is consistent with what they call their *Gallican* privileges: But let him never so little use it contrary to their good liking, they protest against it; appeal to a general council; and then mind him as little as we can do. In earnest, I think we treat his holiness not only with more sincerity, but more respect than they. For to own a power, and yet keep a reserve to obey that power only so far, and in such cases, as we make ourselves judges of; is a greater affront than honestly to confess that we deny the power, and for that reason refuse to obey it. But my design was partly to bring them to this; and partly to see how they would bear,

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bear, at least the proposal, of totally breaking off from the court, and bishop of *Rome*.

What you can observe, or discover, more, of their inclinations in this particular, will be of good use: Especially if it could be found out what the court would do, and how far that may be likely to countenance the clergy in such a separation. In the mean time, it cannot be amiss to cultivate a friendship with the leading men of that side; who may in time be made use of to the good work of reforming in earnest the *Gallican* church. I am a little unhappy that I have none here I yet dare trust with what I do; tho' I am satisfied most of our high-church bishops and clergy would readily come into such a design. But these are not men either to be confided in, or made use of, by

Your assured friend

W. CANT.

P. S. Did Cardinal DE NOAILLES know what authority the archbishop of *Canterbury* has got by the Reformation; and how much a greater man he is now, than when he was the Pope's Legatus Natus; it might encourage him to follow so good a pattern, and be assured (in that case) he would lose nothing by sending back his cardinal's cap to *Rome*. I doubt your doctors know little of these matters.

No. X.

Extract of a letter from archbishop WAKE to Mr. BEAUVOIR.

Jan. 23, O. S. 1718.

WHEN you see my letter (for I conclude the doctor will shew it you) you may do well to bring on the discourse of our episcopal rights and privileges in *England*; and particularly of the prerogatives of the archbishop of *Canterbury*, which I believe are greater than those of the archbishop of *Rheims*, or of all the archbishops in *France*. This may raise in them a curiosity to know more of this matter; which if they desire, I will take the first little leisure

leisure I have to give them a more particular account of it. We must deal with men in their own way, if we mean to do any good with them. They have been used to a pompous ministry, and, like the Jews heretofore, would despise the Messiah himself; if he should come in a poor and low estate to them. And therefore, tho' for myself, I account all temporal grandeur as nothing; nay I am afraid it has rather hurt the church of CHRIST, and the true spirit of piety and religion, than done any real service to either; yet it may be a means of disposing these gentlemen to a more favourable thought of, and inclination towards a Reformation; to convince them that they return to the truth of Christianity, and leave the corruptions of *Rome*, without losing any honour, any power, that a servant of Christ would desire to be troubled withal. Had the first reformers in *France* yielded to this scheme, as we in *England* shewed them an example, the whole *Gallican* church had come in to them, and been at this day as we are now: We must therefore hit off the blot which they made; and satisfy their ambition so far as to shew them, that they may reform, without giving up either their authority or revenues; and be still as great, but much better bishops, under our circumstances, than under their own.

As to the Pope's authority, I take the difference to be only this; that we may all agree (without troubling ourselves with the reason) to allow him a primacy of order in the episcopal college; they would have it thought necessary to hold communion with him, and allow him a little canonical authority over them, as long as he will leave them to prescribe the bounds of it: We fairly say we know of no authority he has in our realm; but for actual submission to him, they as little mind it as we do.

At present he has put them out of his communion; we have withdrawn ourselves from his; both are out of communion with him, and I think it is not material on which side the breach lies.

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No. XI.

A letter from archbishop WAKE to Mr. BEAUVOIR.

Feb. 5, 1718-19, O. S.

I DO not doubt but that mine of the 18th of *January*, with the two inclosed for my lord STAIR and Dr. DUPIN, are before this come safe to you. I should not be sorry if, upon this late transaction between the doctor and ministry, you have kept it in your hands, and not delivered it to him. I had just begun a letter to Dr. PIERS, but have thrown aside what I writ of it since I received your last; and must beg the favour of you to make my excuse to him, with the tenders of my hearty service, till I see a little more what the meaning of this present inquisition is. I am not so unacquainted with the finesses of courts, as not to apprehend, that what is now done, may be as well in favour of the doctor's attempt as against it. If the Procureur General be indeed well affected to it, he might take this method, not only to his own security, but to bring the affair under a deliberation, and give a handle to those, whom it chiefly concerns, to discover their sentiments of it. But the matter may be also put to another use, and nobody can answer that it shall not be so: and till I see what is the meaning of this sudden turn, I shall write no more letters for the *French* ministry to examine, but content myself to have done enough already to men, who cannot keep their own counsel, and live in a country where even the private correspondence of learned men with one another must be brought to a public enquiry, and be made the subject of a state inquisition. I am not aware that in any of my letters there is one line that can give a just offence to the court. I have always took it for granted, that no step should be taken towards a union, but with the knowledge and approbation, and even by the authority, of civil powers: and, indeed, if I am in the right, that nothing can be done to any purpose in this case, but by throwing off the Pope's authority, as the first step to be made in order to it; it is impossible for any such attempt to be

be made by any power less than the king's. All therefore that has passed hitherto stands clear of any just exception as to the civil magistrate: it is only a consultation, in order to find out a way how a union might be made, if a fit occasion should hereafter be offered for the doing of it. Yet still I do not like to have my letters exposed in such a manner, tho' satisfied there is nothing to be excepted against in them; and think I shall be kind to the doctors themselves, to suspend, at least for a while, my farther troubling of them. I hope you will endeavour, by some or other of your friends, to find out the meaning of this motion; from whom it came; how far it has gone; what was the occasion of it; and what is like to be the consequence of it; what the Abbé Du Bois says of my letters, and how they are received by him and the other ministers. I shall soon discover whether any notice has been taken of it to our ministry; and I should think if the Abbé spoke to your lord about it, he would acquaint you with it.

No. XII.

Extract of a letter from archbishop WAKE to Mr. BEAUVOIR.

Feb. 24, 1718.

I DO not at all wonder that the Cardinals ROHAN and BISSI should do all they can to blacken the good Cardinal DE NOAILLES, and in him the party of the Anti-Constitutionists, but especially the *Sorbonne*, their most weighty and learned adversaries: and I am sensible that such a complaint is not only the most proper to do this, but to put the court itself under some difficulties, which way soever it acts upon it. But I am still the more curious to learn, if it were possible, not only the proceedings of the ministry above-board hereupon, but their private thoughts and opinions about it. I am under no concern upon my own account, farther than that I would be unwilling to have my letters scanned by so many great men, which will scarcely bear the judgement of my very friends. You must do me the favour to get out of your doctors what will be most obliging to them; whether to continue

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to write to them, or to be silent for a while, till we see what will be the effect of this enquiry. In the mean time, it grows every day plainer, what I said from the beginning, that no Reformation can be made but by the authority, and with the concurrence of the court; and that all we divines have to do, is to use our interest to gain them to it, and to have a plan ready to offer to them, if they should be prevailed upon to come to it.

I am at present engaged in two or three other transactions of moment to the foreign Protestants, which take up abundance of my time; God knows what will be the effect of it. Nevertheless, if I can any way help to promote this, tho' I am at present without any help, alone, in this project, I shall do my utmost, both to keep up my poor little interest with the two doctors and their friends, and to concert proper methods with them about it. The surest way will be, to begin as well, and to go as far, as we can, in settling a friendly correspondence one with another: to agree to own each other as true brethren, and members of the Catholic Christian church: to agree to communicate in every thing we can with one another (which, on their side, is very easy, there being nothing in our offices, in any degree, contrary to their own principles); and would they purge out of theirs what is contrary to ours, we might join in the public service with them; and yet leave one another in the free liberty of believing Transubstantiation or not, so long as we did not require any thing to be done by either in pursuance of that opinion. The Lutherans do this very thing; many of them communicate not only in prayers, but the communion with us; and we never enquire whether they believe Consubstantiation, or even pay any worship to CHRIST as present with the elements, so long as their outward actions are the same with our own, and they give no offence to any with their opinions.

P. S. Since this last accident, and the public noise of an union at *Paris*, I have spoken something more of it to my friends here, who I begin to hope will fall in with it. I own a correspondence, but say not a tittle how far, or in what way, I have proceeded, more than that letters have passed, which can no longer be a secret. I have

have never shewn one of my own or the doctor's to any body.

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No. XIII.

Extract of a letter from archbishop WAKE to Mr. BEAUVOIR.

March 16, S. V. 1718.

I Thank you for your account of what passed between Mons. HOP and you, relating to the project of an union: I doubt that gentleman will not be pleased with it; because, indeed, the *Gallican* church will never unite with any church that has not an orderly Episcopacy in it. I am very sorry my poor letters are made so public: the next thing will be, that either the imprudence of our friends or the malice of our enemies will print them; and then I shall have censures enough for them, perhaps some reflexions printed upon them, or answers made to them; but this shall not engage me in any defence of them, or in taking any farther notice of them. I beg you to keep those I have written to yourself from all view; for I have no copies of them, and I wrote them as I do my other ordinary letters, without any great thought or consideration, more than what my subject (as I was writing) led me in that instant to. This is the liberty to be taken with a friend, where one is sure what he writes shall go no farther; but, for the same reason, will require the strictest suppression from any other view. I cannot yet guess what this turn means, nor how it will end: I wish your doctors could give you some farther light into it.

P. S. I intreat you never to forget me to the two good doctors, whom I love and honour: keep up the little interest I have with them. As soon as ever the present turn is over, I will write to Dr. GIRARDIN. I hope my letters will not always be carried as criminals before the Secretary of State, tho' I am persuaded he bears no ill-will to me.

No. XIV.

Extract of a letter from archbishop WAKE to Mr. BEAUVOIR,

April 29, 1718.

I AM much concerned to hear that Dr. DU PIN de-
cays so fast: I feared, by his last letter, that he was
sinking apace. Pray, is there any good print of him
taken these last years? for I have one that was made when
he was a young man. I am sorry Dr. PIERS grows
faint-hearted; I never thought any thing could be done
as to a Reformation in *France*, without the authority of
the court; but I was in hopes the Regent and others
might have found their account in such an attempt; and
then the good disposition of the bishops, clergy, and *Sor-
bonne*, with the parliament of *Paris*, would have given a
great deal of spirit and expedition to it. I have done what
was proper for me in that matter: I can now go no far-
ther, till the Abbot DU BOIS is better disposed; yet I
shall still be pleased to keep up a little esteem between
those gentlemen, which will do *us* some good, if it does
not do *them* any service. I am apt to think, the good old
man (DU PIN) does not think us far from the kingdom
of heaven. I have with this sent a letter of friendship to
Dr. PIERS, which you will be so kind as to send him,
with my kind respects.

No. XV.

Extract from a letter of archbishop WAKE to Mr. DU
PIN, dated *Lambeth, May 1, 1719.*

(N. B. DU PIN was dead before it arrived at Paris.)

S PERAVERAM equidem tua auctoritate, constantia,
eruditione, pietate, moderatione, quæ omnia adeo
in te perfecta esse noscuntur, ut vix in aliis singula, præ-
clari aliquid ad Dei gloriam, Ecclesiæque Gallicanæ uti-
litem perfici potuisse. Crediderim advenisse tempus, in
quo, excusso Romanæ Tyrannidis jugo, una nobiscum in
eandem communionem coalesceretis. In dogmatibus,
prout

prout a te candide proponuntur, non admodum dissentimus: in regimine Ecclesiastico minus: in fundamentalibus, five doctrinam five disciplinam spectemus, vix omnino. Quam facilis erat ab his initiis ad concordiam progressus, modo animos haberemus ad pacem compositos! Sed hoc principibus seculi non arridet, Unionis inimicis etiam plurimum displicet: neque nobis forte dabit Deus esse tam felicibus, ut ad hujusmodi Unionem nostram qualemcunque opera conferamus. Relinquamus hoc Illi, in cujus manu sunt rerum omnium tempora & occasiones. Sufficiat voluisse aliquid in tam insigni opere, forte & femina in terram projecisse, quæ fructum tandem multiplicem proferant. Interim, quod nemo nobis denegare possit, nos invicem ut fratres, ut ejusdem mystici corporis membra, amplectamur.

No. XVI.

Extract of a letter from archbishop WAKE to Mr. BEAUVOIR.

Feb. 9, S. V. 1715-20.

I Heartily wish there were either spirit or inclination enough in the *Sorbonne* to go on with our friend the Abbé's project; but the fire decays, men's inclinations cool; the court will do nothing, and you are very sensible that without the court nothing can be done in any such affair. Nevertheless, their good opinion of the church of *England* should be kept up as much as possible; we should encourage them all we can to account of us as of brethren, who have only thrown off, what they are weary of, the tyranny of the court of *Rome*, without any change in any fundamental article, either of the doctrine or government of the Catholic church. And upon this ground I shall be ready to continue a brotherly correspondence with any of their great men, provided it be done with such caution as may not expose my letters to be made prisoners to a Secretary of State, a thing which can never become my character, and may carry an ill aspect, even in our own court, till the thing be rightly understood.

No. XVII.

Extract of a letter from the archbishop to Mr. BEAUVOIR,

March 31, 1720.

I Thank you for your account of the present state of the *French* church. It is a very odd one indeed; but will settle into an agreement at last: when once the appellants begin to break, the court will drive all the obstinate (as they will call them; I should name them, the honest men, of courage and constancy) to a compliance.

No. XVIII.

Extract of a letter from the archbishop to Mr. BEAUVOIR.

April 19, O. S. 1720.

I Perceive, by some late letters from him [PIERS GILGARDIN], that he begins to despair of the business of the constitution. He has reason: the Cardinal DE NOAILLES is ensnared, and has gone too far to retire. The new archbishop of *Cambray* will be a Cardinal, and this affair of the constitution must procure the Calot for him. The Regent himself is afraid of the *Spanish* party, and the Jesuits; and he will gain, or at least appease them. For all these reasons, the doctrine of the church, and the *Gallican* liberties, must be abandoned; and on the slight pretence of a commt. of no esteem with the opposite party, an accommodation will certainly be made; and those who will not voluntarily go, shall be driven into it. If our poor friend be one of those who must hereby suffer, why may he not consider of a retreat hither? and since he cannot yet bring on an union with the two churches, unite himself with ours, from which I am sure his principles, and I believe his inclinations, are not greatly distant? But this must be managed very tenderly, and rather by a kind of rallying, than a direct proposal of it. If he inclines to it, he will easily understand your meaning; if not, 'tis best not to go on far with him in a matter in which you will have no good success.

No. XIX.

No. XIX.

Extract of a letter from archbishop WAKE to Mr. LE CLERC, *April, 1719.*

NOVUM Testamentum Gallicum, notis tuis feliciter ornatum, totum, nec sine fructu, perlegi. Præfatione tuâ eidem præfixâ mirificè affectus sum; legi, re-legi, quin et sæpius deinceps repetam. Ita me in ipso præsertim ejus initio commovit, ut veræ pietatis in eâ relucens spiritum nunquam satis laudare possim, vel animo meo satis altè imprimere.

Et quamvis in Annotationibus tuis quædam liberiùs dicta occurrant, quæ non æque omnibus placeant, neque mihi ipsi ubique satisfaciant; fero tamen, et vel in ipso tuo a communi sententiâ discessu aliquid mihi invenire videor, quod ignoscere magis quàm acerbè reprehendere debeam, multo minùs inclementiùs damnare. Libertatem prophetandi, modo pia ac sobria sit, cum charitate ac mansuetudine conjuncta, nec contra analogiam *fidei semel sanctis traditæ*, adeo non vituperandam, ut etiam probandam censeam. De rebus adiaphoris cum nemine contendendum puto. Ecclesias Reformatas, etsi in aliquibus a nostrâ Anglicanâ dissentientes, libenter amplector. Optarem equidem regimen Episcopale bene temperatum, et ab omni injustâ dominatione sejunctum, quale apud nos obtinet, et, siquid ego in his rebus sapiam, ab ipso Apostolorum ævo in Ecclesiâ receptum fuerit, et ab iis omnibus fuisset retentum; nec despero quin aliquando restitutum, si non ipse videam, at posteri videbunt. Interim absit ut ego tam ferrei pectoris sim, ut ob ejusmodi defectum (sic mihi absque omni invidiâ appellare liceat) aliquas earum a communione nostrâ abscindendas credam; aut cum quibusdam furiosis inter nos scriptoribus, eas nulla vera ac valida Sacramenta habere, adeoque vix Christianos esse pronuntiem. Unionem arctiorem inter omnes Reformatos procurare quovis pretio vellem. Hæc si in regimine Ecclesiastico, ac publicis Ecclesiarum officiis obtineri potuit; aut ego plurimum fallor, aut id solum brevi conduceret ad animorum inter eos unionem conciliandam; et viam sterneret ad plenam in omnibus majoris momenti dogmatibus concordiam stabiliendam.

Quantum

Quantum hoc ad Religionis nostræ securitatem conducet; quantum etiam ad Pseudo-catholicorum Romanensium conversionem, cæcus sit qui non videat.—Sed abripuit me longius quam par esset hæc semper mihi dulcis de pace ac unione Ecclesiarum Reformatarum cogitatio, —&c. &c.

No. XX.

Archbishop WAKE's letter to the Pastors and Professors of Geneva.

8 April, 1719.

QUAMVIS literis vestris nihil mihi gratius potuit afferri, non tamen absque summo dolore, vix oculis siccis, eas perlegi; neque credo quenquam esse tam ferrei pectoris, qui ad ea mala quæ in illis referuntur non perhorrescat; mireturque talia ab hominibus erga homines, a popularibus erga populares suos, a Christianis denique erga Christianos, idque (quod fidem omnem exuperare valeat) etiam religionis causâ, fieri et perpetrari.

Vos interim, venerandi viri, quod vestri erat officii, sedulo præstitistis. Delegatos Ecclesiarum Hungaricarum amicè accepistis. Querimoniam eorum, eâ quâ par erat charitate atque sympathiâ fraternâ audivistis; nullâque morâ adhibitâ ad remedium malis ipsorum inveniendum omnes vestras cogitationes convertistis. Perillustres magistratus vestros, cæteros Reformatæ Religionis principes atque senatores, ad persecutiones horum fratrum vestrorum seriò considerandas, excitavistis; et ut suam autoritatem interponerent ad sedandas eorum oppressiones enixissimè obsecrâstis.

Denique, nequid vel minimi ponderis desideretur quo studium vestrum in hoc tam insigni charitatis opere exequendo ostendatis, etiam meâ qualicunque operâ uti voluistis, ad animum Augustissimi Regis nostri commovendum, ne in hac tam gravi suâ necessitate afflictis Christi servis deesset.

O amorem vere Christianum! et qualem deceat ejusdem corporis membra erga se invicem habere! Dignum profecto et vobis, et eximio illo vestro congressu, opus: ut quo præcipuè tempore convenistis ad laudes Dei celebrandas,

das, qui per duo jam secula Religionem Reformatam vobis incolumem servaverit; eodem etiam illam ipsam Religionem Evangelicam in aliis regionibus oppressam, concussam, ac tantum non extremum quasi spiritum trahentem, sublevetis, et, si fieri possit, in integrum restituatis.

Ego vero, fratres charissimi, et propriâ voluntate motus, et vestro tam illustri exemplo impulsus, adeo eodem vobiscum ardore accendor, ut nihil non tentandum putem, quo vestris tam piis, tam justis, tamque benignis conatibus optatum successum compararem.

Imprimis igitur nobilem virum Comitem Sunderlandia Primarium Regis Ministrum sedulò adivi: Litteras vestras illi communicavi: Petii, oravi, ut in hac re suam mihi operam atque auxilium concedere vellet; utque simul Regiam Majestatem adiremus; non quod de ipsius promptâ voluntate dubitarem, sed ut quæ in hac causâ facienda essent, eo majori vigore atque promptitudine perficerentur. Successit, fere ultrâ spem, conatus noster. Utriusque Ecclesiæ tum Hungariæ tum vicinæ Vallensis, oppressiones Regi, eo quo par erat affectu, exposuimus. Favorem ejus atque auctoritatem apud Cæsarem Regemque Sardiniae obnixè imploravimus, ut ab his tam injustis vexationibus, eorum jussu et mandatis, liberentur. Et præcipuè quod ad Pedemontanas Ecclesias attinet, etiam adhortati sumus, ut jure suo a Rege Sardiniae postularet, ut pacta in his quæ Religionis exercitium concernent, earum gratiâ inita meliori fide in posterum observentur. Annuit votis nostris Rex Serenissimus: Neque dubito quin legatis suis jamdudum præceperit, ut omnem quam possunt operam suo nomine impendant, quo ab istis adeo iniquis oppressionibus utriusque Ecclesiæ membra liberentur. Orandus Deus ut tantis Principis conatibus, in hac tam justâ, tam piâ, tam religioni Christianæ proficuâ interpellatione aspirare dignetur; et oppressis suis servis exoptatam requiem tandem concedere, pro immensâ suâ misericordiâ velit.

Interim, dum hæc feliciter, uti spero, peraguntur, ignorete, fratres dilectissimi, si majoris quidem laboris atque difficultatis, sed longè maximi omnibus commodi, inceptum, vobis proponam; in quo et sæpe aliàs et hoc tempore complures primariæ dignitatis viri summo studio allaborant; et quod ab omnibus, quibus puritas Evangelii re
ipia

APPEND.
III.

ipsa cordi sit, una secum allaborandum sperant. Jamdudum sentitis quo mea tendit adhortatio; ad unionem mirum inter omnes quæ ubique sunt Ecclesias, quæ his ultimis seculis a communione, seu veriùs tyrannide Pontificis Romani sese subdlexerunt, sedulò promovendam. Quin hoc fieri possit, si quidem animum ad concordiam promptum omnes attulerimus, nullatenus dubitandum est: Quia fieri debeat, nemo prudens negaverit, &c. &c.

Vos interim, F. C. hoc agite, ut saltem inter vos ipsos pax atque concordia inviolabiliter conservetur. Summo quippe dolore, anno præterito, accepi dissensiones inter vos ortas fuisse, de capitulis aliquot circa doctrinam de Gratiâ Universali, aliisque quæstionibus longe difficillimis; in quibus optimi viri et doctissimi Theologi idem per omnia haudquaquam sentiunt. Angit hoc sanè, idque non mediocriter, animum meum. Et quamvis nollem vobis videri ἀλλοτριεπισκοπεῖν, aut in alienam (quod aiunt) messem falcem meam immittere; permittite tamen ut in spiritu charitatis, coque quo erga vos feror amore fraterno, vos obsecrem, et in Domino obtester, ut in hujusmodi rebus, quatenus id fieri possit, idem sentiatis omnes; quod si id non assequi valeatis, ut saltem sic alii alios feratis, ut nullum sit inter vos schisma, nullus querimoniarum aliquorum adversus alios locus: Ut non nimium curiosi sitis in iis determinandis quæ Deus non admodum clare revelaverit, quæque absque salutis dispendio tutò nesciri poterint. Quæ sapientissimi prædecessores nostri, in omnibus suis confessionibus, cautè tractanda censuerunt, eaque moderatione, ut universi in iis subscribendis consentirent: Et à quorum prudenti cautelâ sicubi postea discessum fuerit; contentiones, lites, inimiciæ, aliaque infinita incommoda, protinus subsecuta sunt.

In his disquisitionibus Lutherani a Reformatis dissident; nec Reformati ipsi prorsus inter se conveniunt. Ecclesia Anglicana optimo consilio, exemplo ab omnibus imitando, nullius conscientie, his in rebus, jugum imponit. Quæ de illis in articulis suis statuerit, talia sunt, ut ab omnibus ex æquo admittantur. His contenta, nec ipsa aliquid amplius requirit curiosius statuere. Hinc summa inter nos pax cum sobriâ sentiendi libertate conjuncta. Utinam et vobis iisdem conditionibus, concordia stabiliatur! Utque veteri confessione vestrà Helveticâ contenti, neque alicui permitteretis

mitteretis aliter docere; neque ab aliquo quidpiam pro-
tendum requireretis, ultra id quod ab initio requisitum
uerit. Cum tamen summi illi viri Calvinus et Beza (ut
de aliis taceatur) secus de his articulis sentirent, quam alii
plures; quos tamen non solum tolerandos, sed et pro fra-
tribus habendos rite ac sapienter judicârunt.

Hoc vobis non modo pacem inter vos ipsos conciliabit,
verùm etiam concordiam cum aliis Ecclesiis Reformatis
factam testam tuebitur. Absque hujusmodi temperamine,
unio illa cum Protestantibus, tantoperè desiderata, nullo
modo iniri poterit: Vos, igitur, seriò hæc, ut par est,
considerate: Nec a nobis, a plerisque aliis Reformatis,
etiam a vestris antecessoribus novis ac durioribus imposi-
tionibus secedite, &c. &c.

*N. B. The former part of this letter, which relates to the
intercession of archbishop WAKE in behalf of the Hun-
garian and Piedmontese churches, has never been hi-
therto published. The latter part beginning with these
words: "Interim dum hæc feliciter peraguntur, ig-
"noscite," &c. was inserted by Professor TURRETIN
of Geneva, in his work, intituled, Nubes Testium.
The words "Interim dum hæc," &c. were, from an
ignorance of their connexion with what goes before, sup-
posed by some learned men to relate to the projected union
between the English and Gallican churches; and KI-
ORNINGIUS, who says, in his Dissertation de Conse-
crationibus Episcoporum Anglorum, that Dr. WAKE
communicated this project to the divines of Geneva, fell
into this mistake, and probably drew Dr. MOSHEIM
after him.*

No. XXI.

Extract from archbishop WAKE's letter to Professor
SCHURER at Bern, July 1718.

DE Angliâ nostrâ te peramanter et sentire et scribere
plurimum gaudeo. Quanquam enim non adeo cæ-
cus sim patriæ meæ amator, ut non plurima hîc videam
quæ vel penitus sublata vel in melius mutata quovis pretio
vellem, tamen aliqua etiam in hæc temporum sæce occu-
rere, optimis etiam seculis digna, et quæ ipsa primæva
Ecclesia

Ecclesia Christiana probare, ne dicam et laudare, potuisset, et tu æquissimè agnoscis et nos nobis gratulamur.

No. XXII.

To Professor TURRETIN, July 1718.

Speaking of Bishop DAVENANT'S opinion as agreeable to his own :

UTINAM sic sentiremus omnes ! Et, fundamentalibus religionis articulis semper salvis, nihil ultra ab aliquo subscribendum requireremus, quod bonorum hominum conscientiis oneri esse potest, certè Ecclesiæ utilitatem parum promovebit.—Ut enim de hâc Ecclesiarum Reformatarum utilitate paucis dicam : Primum earum stabilimentum in hoc consistere ut omnes sese, quantum fieri possit, contra Papalem potentiam ac tyrannidem tueantur, nemini credo dubium esse possit. Ut in hunc finem quàm arctissimè inter se uniantur, et in idem corpus coalescant ; adeo ut siquid alicui ex iis Ecclesiæ damni aut detrimenti a communi hoste fuerit illatum, id ab omnibus tanquam suum haberetur, concedi etiam necesse est.

Ut denique pax et concordia cujuslibet Ecclesiæ Reformatæ inter suos, ac cum aliis omnibus ejusmodi Ecclesiis conservetur ; unicuique viro bono, sed præsertim Ecclesiarum illarum magistratibus atque ministris totis viribus enitendum esse, adeo clarè apparet, ut nullâ probatione firmiori indigeat.

Afterwards :

Quid in hâc re aliud faciendum restat, nisi ut tuâ et amicorum tuorum auctoritate primò facultas vestra Theologica, Magistratus, Ministri, Cives Genevenses ; deinde eorum exemplo atque hortatu reliqua etiam fœderis Helvetici membra Reformatata omnem lapidem moveant, ut pacem Ecclesiis Bernensibus restituant ? Neque id ego sic fieri vellem, ut non simul et Religionis veritati et doctrinæ puritati consulatur. Subscribant Ministri, Professores, Theologi, Confessioni vestræ veteri, anno editæ : Prohibeantur, sub quâvislibet poenâ, ne ullam in Concionibus, Scriptis, Thesibus, Prælectionibus sententiam publicè

publicè tueantur illi Confessioni quovis modo contrarium. Id solum caveatur, ne multiplicentur hujusmodi Subscriptiones absque necessitate; neque strictè nimis inquiratur in privatas hominum eruditorum sententias; modo suis opinionibus frui pacificè velint; et neque docendo, neque disputando, neque scribendo a publicâ confessione secedere, aut errores suos (si tamen errores reverà fuerint) in scandalum cujusvis, multo magis Ecclesiæ aut Reipublicæ divulgare.—Habes, vir spectatissime, sententiam meam.

No. XXIII.

Extract from a letter of archbishop WAKE to Professor SCHURER at *Bern*, *July* 1719.

QUÆ de formulâ Consensus mihi narras, abundè placent: qui uti nolim laqueum absque causâ injici conscientiis bonorum atque eruditorum hominum; ita neque fræna laxanda censeo quibuscunque novatoribus ad pacem publicè turbendam; eaque vel scribenda vel docenda, quæ viris piis jure scandalum præbeant, quæque Confessioni vestræ olim stabilitæ falsitatis notam injuriâ inurere videantur. Intra hos igitur limites si steterint Magistratus vestri, neque aliquid amplius a Lausannensibus requirant, nisi ut hoc demum sine formulæ Consensus subscribant; sperandum est nullum schisma, eâ de causâ, inter vos exoriturum. Pacem publicam tueri, etiam in rebus ad fidem spectantibus, Magistratus Christianus et potest et debet. Conscientiis hominum credenda imponere, nisi in rebus claris et perspicuis, et ad salutem omnino necessariis nec potest, nec debet. Quod si contra faciat, subditis tamen semper licebit ad Apostolorum exemplar, si quidem aliquid falsi, aut incertæ veritatis iis subscribendum injunxerint, obedire Deo potius quàm hominibus.

No. XXIV.

Extracts from archbishop WAKE's letter to Professor TURRETIN, in answer to one from him, dated December 1, 1718.

RES Bernensium Ecclesiasticas nondum penitus tranquillas esse et doleo et miror; eoque magis, quod hisce temporibus hæc de Decretis divinis altercationes ubique ferè alibi ad exitum sint perductæ. Quæ mea sit de iis sententia, nec adhuc cuiquam apertè declaravi, neque, ut deinceps patefaciam, facile me patiar induci. Hoc apud nos, tum ex mandatis regiis, tum ex diu servatâ (utinam semper servandâ) consuetudine fixum est atque stabilitum, neque a quoquam exquirere quid de his rebus sentiat, modo Articulis Religionis, publicâ auctoritate constitutis, subscribat; neque in Concionibus aut etiam Disputationibus Theologicis, aliquid amplius de iis determinare, quàm quod illi Articuli expressè statuant et ab omnibus ad Ministerii munus admittendis profitendum requirant.

Then follows an historical narrative of the rise and occasion and censure of the Lambeth articles, as also of the rise and progress of Arminianism under the reigns of JAMES I, and CHARLES I, and of the subsiding of all disputes of that kind under CHARLES II.—He then subjoins:

Et quidem illud imprimis observatu dignum æstimo, quàm moderatè, quàm prudenter, in hac tam difficili disquisitione, optimi illi viri, Martyres ac Confessores Christi constantissimi, quos divina Providentia ad Reformandam hanc nostram Ecclesiam feligere dignatus est, se gesserunt. Non illi curiositati cujusvis aliquid indulgendum putarunt; non sed incertis hominum hypothesebus de decretis divinis alicujus fidem alligare fas esse censuerunt. Sciebant quàm inscrutabilia sint consilia Dei; et quanto intervallo omnes nostras cogitationes exuperent. Ideoque non religiosè minùs quàm sapienter inter justos terminos sese continuerunt; neque in necessariis ad fidem nostram de hisce mysteriis stabilien-

dam deficientes; neque in non-necessariis determinandis officiosi; unde forte pro verâ fide errorem, pro pace discordiam, pro fraternâ unione ac charitate divisionem, odia, inimicitias in Ecclesiam Christi inducere poterant.

Hæc fuit eorum simplicitas verè evangelica; pietate non minùs quàm sapientiâ commendabilis; eoque magis suscipienda, ac ferè pro divinâ habenda, quod tot annorum experienciâ reperta sit non solùm optimam fuisse pacis ac concordiae regulam, verum etiam unicum contra schismata et divisiones remedium.

Speaking afterwards of the Consensus, he adds:

Sunt igitur horum articulorum pars maxima illius generis, in quibus ab invicem dissentire nobis omnibus liceat, absque dispendio veritatis. Quia sunt ejusmodi de quibus Deus consilium suum non adeò clarè aut præcisè revelaverit, quin etiam eruditissimi atque perspicacissimi viri in suis de iis determinationibus errare possint, aut potius nunquam certi esse possunt se non errâsse. Quid verò imprudentius, quid arrogantius, quid denique humilitate, non jam dico Christianorum, sed et hominum non nimium sibi blandientium indignius esset, quàm de rebus adeo obscuris, adeo incertis, adeo inter ipsos ejusdem Communionis Symmystas adhuc litigatis, distinctè aliquid definire; et ab aliis auferre eam quam nos nobis quasi jure nostro asserimus sentiendi libertatem? O quantum potuit insana φιλαυτία! Et in aliorum conscientias, quam omnes verbis rejicimus, plerique re exerere cupimus, dominandi libido! Benedictus Deus, qui alium plerumque, in hoc nostro orbe, animum indiderit!

Archbishop WAKE's letter to Mr. JABLONSKI, in answer to the two following questions:

An de Unione Evangelicorum cum Ecclesiâ Romanâ agendum sit?

Vel,

An omnis eâ de re Tractatio tanquam periculosa et fallax omnino sit evitanda?

QUOD de fœdere nescio quo cum Pontificiis ineundo scribis somnare temerarios quosdam apud vos homines suæ tranquillitatis magis quàm veritatis amatores; non possum non mirari ecquod inde commodi ecclesiis Reformatis proponunt. Adeone ulli e nostris aut incognita aut inexperta est Romanensium superbia atque tyrannis, ut credatur vel illos a suo fastigio potestatis, ac infallibilitatis, nostri gratiâ, sese dimissuros, vel nos eorum causâ ad servitutem tam diu rejectam ultro iterum redituros? Hoc tam perniciosum, tam infame facinus, ab animis omnium nostrorum longe avertat Deus! Imo potius bona, patriam, parentes, omnia relinquamus quàm ut sic inveniamur *ἑτεροζυγῆτες ἀπίστοις*: (quidni enim ipsis hic Apostoli vocibus utar?)

Neque tamen sic intelligi vellem quasi omnem omnino de pace tractatum etiam cum Pontificiis refugiendum putarem. Tractemus, si libet; sed ut decet, cum æqualibus: Neque aut nos in illos potestatem indebitam nobis arrogemus, neque illis in nos concedamus. Christiani sunt illi? et nos Christiani. Catholici? et nos Catholici. Errare nos possumus? etiam illi possunt errare. Liberi sunt illi a dominio nostro? neque nos illis ullâ in re subditi sumus. Si igitur cum illis omnino sit agendum, ante omnia necesse fuerit in prævias condiciones tractandi convenire; utque mutuò statuatur, nullum esse inter eos vel inter nos infallibilitatis prærogativam, alterutri nostrum a Christo concessam: Posse utrinque errari, fortè et utrinque erratum esse. Utrorumque ergo dogmata liberè examinanda, et ad amussim verbi Dei exigenda. Renuntiandum insuper prætensæ auctoritati tum summi quem vocant Pontificis,

Pontificis, tum Ecclesiæ Romanæ in alias Christi Ecclesiis; ut sic, ab eorum dominatione tuti, ex æquo cum illis agere possimus. De pluribus atque præcipuis Doctrinæ Christianæ capitibus, in quibus utrinque consentimus, nulla lis erit. De cæteris consideretur imprimis quousque invicem concordari valeat; et in quibus nondum in eandem sententiam concurrere potest, quærat porro, an talia sint, quæ salvâ pace mutuò tolerari nequeant. Si hoc conveniatur, quærat denique de Liturgiâ Publicâ, an talem nobis exhiberi curabunt, ut omnes simul ad eundem Dei cultum amicè accedere valeamus. Si qui sint Romanæ Ecclesiæ Symmystæ adeò æqui, ut his conditionibus sincerè nobiscum agere velint, non video cur ab eorum colloquio abstineamus. Absque hujusmodi stipulatione præmissâ frustrâ cum iis tractabimus: nisi sub pacis conciliandæ prætextu veritati renuntiare decreverimus.

Habes, vir clarissime, meam qualemcunque hâc de re sententiam: Extemporaneam quidem illam, nec pro materiæ dignitate satis ponderatam; sed tamen justam, et, nisi ego plurimum fallor, talem a quâ absque extremo periculo nunquam a nostris discedi possit. Faxit Deus, ut in hisce considerandis non tam nostra quæramus quàm ea quæ sint Jesu Christi! Nec adeo hujus seculi pacem amemus, ut futuri præmia amittamus. Tibi, vir præstantissime, sapientiam, prudentiam, eruditionem non vulgarem concessit Deus: etiam constantiam in veritate tuendâ, pro quâ tanta et huc usque passus fueris, et deinceps pati te paratum ostendis. Tuo itaque exemplo alios instruas, neque concordiam atque unionem cum ullis Christi discipulis, ubi justis conditionibus iniri possit, pertinaciter refugere; neque iniquis conditionibus stolidè timidève, admittere: aut vanâ spe pacis deliniti, ad servitutis Papalis jugum colla submittere, quod neque nos, neque patres nostri ferre potuere. Hoc tam grave scandalum, tam perniciosam prævaricationem ab Ecclesiis Reformatis ut semper avertat Deus, summo ardore precatur,

Speçtatissime Vir,

Frater tuus in Christo colendissimus, &c.

Maii 22, 1719.

N 2

Advertisement.

THE following Tables have been compiled with much attention and pains from the best authors; and it is therefore hoped, that they will be considered as a useful addition to Dr. MOSHEIM's work; and the more so, as they are not confined to the *persons* and *things* contained in it.

The dates, that are placed in the columns which contain the SOVEREIGN PRINCES and POPES, are designed to mark the year of their decease.

As several of the *Ecclesiastical* and *Theological Writers*, mentioned in these tables, deserve a place also among *Profane Authors*, on account of their Philosophical, Literary, or Historical Productions; so their names will be repeated in the two distinct columns that contain the learned men of each century.

It is further to be observed, that the Romish Church, even long before the time of the Reformation, looked upon many persons as *Heretics*, whom we, on our principles, cannot consider in the same light, and whose doctrines really tended to promote that Reformation in which we glory. I have therefore, in many places, added the words *real* or *reputed* after *Heretics*, rather than seem to submit to the decisions of a superstitious Church in this matter.

CHRONOLOGICAL TABLES.

C E N T U R Y I.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events.	Profane Authors.
Roman Emperors.	<i>The succession of the first Bishops of Rome is a matter full of intricacy and obscurity.—We shall herein follow the learned Bp. Pearson.</i>	The Evangelists and Apostles. The three Apostolic Fathers, Clement Barnabas } Hermas } Philo, the Jew, Flavius Josephus.	Dositheus. Simon Magus. The Gnostics, Cerinthus, Hymenæus, Philetus, who, together with Demas and Diotrophes, are rather to be considered as Apostates, than as Heretics. The Nicolaitans. Ebion. The Nazarenes.	The Tax of Augustus Cæsar. The Birth of Christ. The Offerings, presented to Jesus Christ, by the Wise Men from the East. The Four Passovers celebrated by Christ. John the Baptist beheaded. Christ's miracles, sufferings, death, resurrection and ascension. The Descent of the Holy Ghost. St. Stephen, the first Martyr. The Conversion of St. Paul. Institution of Agape, or Feasts of Charity.	Titus Livius. Germanicus. Grattius. Ovid. Julius Hyginus. Labæo. Valerius Maximus. Phædrus. Verrius Flaccus. Strabo. Dionysius of Alexand. Seneca, the Rhetor. Seneca, the Philosopher and Poet. Velleius Paterculus. Cremutius Iudore of Chærax. Celsus, the Physician.
A. D.					
Augustus 14					
Tiberius 37					
Caligula 41					
Claudius 54					
Nero 68					
Galba 69					
Otho 69					
Vitellius 70					
Vespasian 79					
Titus 81					
Domitian 96					
Nerva 98					
	Linus. Anacletus. Clement. Evaristus. Alexander.	<i>These are almost all the genuine Ecclesiastical Writers of the First Century, that are now extant. For the Letter of Jesus Christ to Abgarus king of Edessa—the</i>	N. B. The Ebionites and Nazarenes, tho'		

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events.	Profane Authors.
	Fleury, Pearson, Marcel. Pfaff, Bowler, Lenglet, and others, differ frequently in this respect; and their differences sometimes are considerable. For example—The death of Pope Anicetus is placed by Petau and Lenglet, in the year 161, by Pearson and Pfaff in 162, by Fleury, Walch, and Bower, in 168. As it is impossible to reconcile these historians, and difficult often to decide which calculates best, we shall follow Pearson and Pfaff as the surest guides.	Gospels, Acts, Epistles, and Liturgies, that have (besides those which we esteem Canonical) been attributed to the Apostles—as also the Epistles of Mary to Ignatius and others—the Acts of Pilate—the Epistles of Seneca to St. Paul—&c. must be considered as apocryphal and spurious. The Works, that bear the name of Dionysius the Areopagite, were forged in the Fifth Century.	generally placed by the Learned in the First Century, yet belong more properly to the Second.	Baptism is administered by Immersion. Several Christian churches founded. The first Persecution under Nero. The Oracles reduced to silence, a dubious, or rather a fabulous story. The destruction of Jerusalem. The accounts of a dispute between St. Peter and Simon the Magician at Rome, and of a Statue's having been erected to the latter in that city, seem idle fictions. The second Persecution of the Christians under Domitian. St. John thrown into a Cauldron of boiling oil; a dubious story. The adventures of Apollonius Tyanus.	Massurius Sabinus. Didymus of Alexand. Cocceius Nerva. Philo, the Jew. Pomponius Mela. Columella. Remmius Palæmon. Votienus. Servilius Marcus. Annæus Cornutus. Lucan. Andromachus. Petronius. Perfius. Epictetus. Dioscorides. Flavius Josephus. Silius Italicus. Valerius Flaccus. Pliny, the Elder. Pliny, the Younger. Asconius. Pedianus. Plinius Valerianus. Juvenal. Martial. Statius. Sext. Jul. Frontinus. Quintilian. Dion Chrysostome. Tacitus.

CENT. II. CHRONOLOGICAL TABLES. 183

Sovereign Princes.	Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events.	Profane Authors.
					Phlegon. Appion. Trogus Pompeius. Athenodorus.

CENTURY II.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events and Religious Rites and Institutions.	Profane Authors.
Roman Emperors.	Xystus or Sixtus 127	Ignatius of Antioch.	Nazarens.	Third Persecution under Trajan, mitigated by the intercession of Pliny, the Younger.	Arrian.
A. D.	Telephorus 138	Polycarp.	Gnostics.		Aulus Gellius.
Trajan 117	Hyginus 150	Justin Martyr.	Cainites.		Plutarch.
Adrian 138	Pius I 153	Hegeſippus.	Elxai.		Florus.
Anton. Pius 161	Anicetus 162	Theophilus of Antioch, the first who made use of the word Trinity to express the distinction of, what divines call, persons in the God-head. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men	Saturninus.	Fourth Persecution under Adrian.	Celsus, the Lawyer.
M. Antoninus 180	Soter 172		Millenarians.	Fifth Persecution under Antoninus Pius, continued under Marcus Aurelius and Lucius Verus.	Oenomaus Philo of Phœnicia.
Lucius Verus	Eleutherius 185		Basilides.		Ptolomy, the Astronomer and Geographer.
Commodus 192	Victor 196		Isidore, the Son.	Conversion of the Germans and Gauls, and (if we may give credit to Bede) of the Britons.	Salvius Julianus.
Pertinax 193			Carpocrates and his followers.	The thundering Legion—a dubious event.	Suetonius.
Did. Julianus 193			Marcellina and Epiphanes.	Insurrections of the Jews against the Romans.	Apollonius the Philosopher.
Niger 194			Prodicus, the chief of the Adamites.	Sedition and slaughter of that people under the	Appian.
Albinus			Valentine and his followers.		Fronto.
Severus 198			* Tatian, supposed to be the chief of the Encratites, Hydroparastates, and		Maximus Tyrius.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Event and Religious Rites and Institutions.	Profane Authors.
		attach either no ideas or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind. Melito. Tartian.* Papias. Apollinaris. Hermias. Athenagoras. Clemens Alexandrinus. Tertullian. Aquila. Theodotion Symmachus Hermes. The unknown Author of the Sibylline Oracles. Irenæus. Polycrates. Dionysius of Corinth. Pantenus. Quadratus. Add to these several Fragments of the writings of some of the principal Heretics mentioned in the	Apoctacites. Ptolomæus Secundus. Cerdo. Marcion. Florinus. Docetæ, or Phantasts. The Melitonians. The Sacco-phori. Severians. Ophites. Artotyrites. Theodotus, the Tanner, the chief of the Alogi. Montanus. Tertullian. Priscilla and Maximilla, who were called Montanists, Cataphryges, and Pepuzians. The Sethites and Abelites Heracleon. Bassus. Colarbasus. Blasius. Mark. Valentinians Bardesanes. Hermogenes. Apelles. Praxeas, the chief of the	standards of Barcocheba, the false Messiah. The Jews are driven from Jerusalem. Horrible calumnies thrown out against the Christians by Lucian, Crescens, Celsius, and the Pagans in general. The perusal of the Sibylline Oracles prohibited by an imperial edict. Christian assemblies are held on Sundays, and other stated days, in private houses, and in the burying-places of Martyrs. Infant Baptism and Sponsors used in this century. Various Festivals and Fasts established. A distinction formed between Bishops and Presbyters, who, with the Deacons and Readers, are the only Orders of Ecclesiastics known in this century. The Sign of the Cross and anointing used. The custom of praying towards the East introduced.	Numenes. Pausanias. Polixenus. Sextus Empiricus. Athenæus. Julius Polux. Diogenes. Laertius. Galienus. Ammonius Saccas. Priscus. Cephalion. Aristides. Hermogenes, who at the age of 17, published his Rhetoric; at 20, his Book on Ideas; and at 25, is said to have forgot all that he had learned. Justin, Martyr. Theophilus of Antioch. Chrysolus. Marcus Antoninus. Harpocration. Polyænus. Athenagoras. Cælius, the Philosopher. Julius Solinus. Plotinus. Papinian.

CENT. II. CHRONOLOGICAL TABLES. 185

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events and Religious Rites and Institutions.	Profane Authors.
		following column. These fragments are collected by Cotelarius, Grabe, &c,	Patropassians, Seleucas, and Hermias. Artemon.		

CENTURY III.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events and Religious Rites and Institutions.	Profane Authors.
Roman Emperors.	Zephyrinus 219	The Author of the Acts of Perpetua and Felicitas Minutius Felix.	Adelphius. Aquilinus. Manes, the chief of the Manicheans.	Sixth Persecution under Severus, in which Leonidas, Irenæus, Victor, bishop of Rome, Perpetua, Felicitas, and others, suffer martyrdom.	Ælius Maurus.
A. D. Severus 211	Callistus 224	Hippolytus Ammonius.	Hierax. Noetus. Sabellius. Beryllus.	Seventh Persecution under Maximin VIII, under Decius, in which Fabianus, the Roman pontif, Babyllas, Alexander, and others, suffer martyrdom.	Oppian, the Poet.
Caracalla 217	Urban 231	Julius Africanus.	Novatians. Patropassians.	Eighth Persecution under Valerian, in which those more illustrious Martyrs, Cyprian, Lucius, Stephen I, Sixtus I, and Laurentius, suffer for the faith.	Quintus Sere. Sammonicus.
Geta 212	Pontianus 235	Felix.	Arabians. Cathari. Valesians. Privatus.	Ninth Persecution under Diocle-	Julius Africanus.
Macrinus 218	Anterus 236	Origen. Cyprian. Novatian. Gregory Thaum.	A schism between Stephen and Cyprian, concerning the rebaptizing of Heretics.		Acolus.
Heliogabalus 222	Fabianus 251	Dionysius of Alexandria.			Dion Cassius.
Severus Alexander 235	Cornelius 254	Pamphilus. Anatolius. Arnobius, African.			Ulpian.
Maximin 237	<i>A contest between him and Novatian</i>	Commodianus.			Ephorus.
Gordian I, II 237	Lucius 256	Archelaus. Lucianus. Hesychius. Theognostus.			Censorinus.
Pupienus 238	Stephen 258				C. Curius Fortunatus.
Balbin 238	Sixtus II 259				Herodian.
Gordian III 244	Dionysius 270				Nicagoras.
Philip the Arabian, supposed to have been the first Christian Emperor 250	Felix 275				Quadratus.
	Eutychianus 283				Amelius.
	Caius Marcellinus 296				Gentilianus.
					Erennius.
					Dixippus.
					Cassius Longinus.
					Julius Capitolinus.

186 CHRONOLOGICAL TABLES. CENT. III.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events and Religious Rites and Institutions.	Profane Authors.
<i>Roman Emperors.</i> A. D. Decius 252 Gallus Volusianus 253 Æmilianus Valerian 259 Gallienus 268 Claudius II 270 Quintillus 270 Aurelian 275 Tacitus 275 Florianus 276 Probus 282 Carus 283 Carinus 284 Numerianus 284 Dioclesian Maximian		Malchion. Paul of Samosata. Stephen, R. Pont. Eusebius, a Deacon of Alexandria. Dionysius, R. Pont. Basilides, Bishop of Pentapolis. Victorinus. Prudentius.		clesian, Maximian, Galerius, and Maximin, much more cruel than the preceding, and famous for the martyrdom of the Theban Legion, which however is a very dubious story. The Jewish <i>Talmud</i> and <i>Targum</i> composed in this century. The Jews are allowed to return into <i>Palestine</i>. Jewish schools erected at <i>Babylon</i>, <i>Sora</i>, and other places. Remarkable deaths of those that persecuted the Christians, related by <i>Tertullian</i>, <i>Eusebius</i>, and <i>Lucius Cæcilius</i>. Many illustrious men and Roman senators converted to Christianity. The origin of the Monastic life derived from the austere manners of <i>Paul</i> the Theban, the first Hermit. <i>Dioclesian</i> assumes the name and honours due to <i>Jupiter</i>, and orders the people to worship him. Religious rites greatly multiplied in this century; altars used; wax tapers employed.	Ælius Lampridius. Trebellius Pollio Porphyry Ælius Spartianus. Flavius Vopiscus, M. Aurel. Olymp. Ne- mesianus Alexander, a Greek Philosopher. Philostratus, Julius Paulus. Sextus Pompeius. Herennius Modestinus. Hermogenianus. Palladius Rutilius. Taurus Æmilianus. Justin. Julius Calpurnius. Arnobius, the African.

CENT. III. CHRONOLOGICAL TABLES. 187

Sovereign Princes.	Popes or Bi- shops of Rome.	Ecclesiastical and Theolo- gical Wri- ters.	Heretics.	Remarkable E- vents and Religious Rites and Institu- tions.	Profane Authors.
				Public Churches, called in Greek <i>Kυριακὰ</i>, built for the celebration of Divine worship. The Pagan mysteries injudiciously imitated in many respects by Christians. The tasting of milk and honey previous to Baptism, and the person anointed before and after that holy Rite—receives a crown and goes arrayed in white for some time after. The story of the seven Sleepers of <i>Ephesus</i>, and the martyrdom of <i>Ursula</i>, and the 11000 British Virgins, the principal fables invented in this century.	

CENTURY IV.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events and Religious Rites and Institutions.	Profane Authors.
Roman Emperors.	Marcellinus 304	Lactantius Firm.	The Manichæans disguised under the denominations of	The Tenth Persecution continued.	Ælius Do-
A. D.	Marcellus 309	Lucius Cæcilius.	Encratites,	The Athanasians or Orthodox persecuted by Con-	natus.
Dioclesian	Eusebius 311	Dorotheus, Bishop of Tyre.	Apotactics,	stantius, who was an Arian, and by	Servius.
and Maximian abdicate the Empire in the year 305	Melchiades 313	Eusebius, Bishop of Casarea.	Saccophori, Hydroparastates, and Solitaries.	Valens, who ordered 80 of their deputies, all Ecclesiastics, to be put on board a ship, to which fire was set as soon as it was got clear of the coast.	Helladius.
Galerius 311	Sylvester 335	Constantine the Great.	Arius and his followers, who were divided into	The Christians persecuted by Sapor.	Andronicus
Constantius 306	Mark 336	Eustathius, Bishop of Antioch	Eunomians, Semi-arians, Eusebians, Homoiousians or Aacacians, and Pflathyrians.	The supposed Conversion of Constantine the Great, by a Vision representing a fiery cross in the air.	Nonius.
Constantine the Great 337	Julius 352	Commodianus.	Photinus, Apollinarius, Father and Son.	First General Council. It was held at Nice in 325. In it the opinions of Arius were condemned, and the Popes declared equal in dignity with other Christian Bishops.	Marcellus.
His adversaries, Maximin 313	Liberius 367	Alexander, Bishop of Alexandria.	Macedonius.	A Second General Council is held in the year 381, at Constantinople, in which the errors of Macedonius are condemned.	Sext. Aurelius Victor.
Maxentius 312	A schism between Liberius and Felix.	Juvenius.	Anthropomorphites, Priscillian, Andæus, Messalians, or Euchites.		Maximus of Smyrna, who is supposed to have taught the Emperor Julian Magic.
Licinius 325	Damasus 384	Athanasius, Bishop of Alexandria.	Collyridians.		Oribases.
Constantine II 338	A new schism between this Pontif and Ursinus.	Antonius, who, with Paul the Hermit, was the first Instructor of the Monastic life.	Eustathians.		Eutropius.
Constantius 361	Syriscus 398	Marcellus, Bishop of Ancyra.	Colluthus.		Libanius.
Constans 350		Theodore, Bishop of Heraclea.	Hélvidius.		Aufonius.
Julian, the Apostate 363		Julius, Bishop of Rome	Bonofus.		Pappus, the famous Mathematician
Jovian 364		Jul. Firm.	Vigilantius.		Prudentius.
Valentinian 375		Materus.			Rufus Festus Avienus
Valens 378		Pachomius.			Themistius.
Gratian 383					Flavius Vegetius.
Valentinian II 392					Hierocles.
Theodosius the Great 395					Julian.
The division of the Roman Empire into					Ammianus Marcellinus.

NT. IV. CHRONOLOGICAL TABLES. 189

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events and Religious Rites and Institutions.	Profane Authors.
The Eastern and Western Empires. The Visigoths settle in Gaul and Spain about the latter end of this century. Athanasius 382 Alaric		Eusebius, Bishop of Emessa. Serapion. Cyril, Bishop of Jerusalem. Hilarius, Bishop of Poitiers. Lucifer, Bishop of Cagliari. Phœbadius, Bishop of Agen. Eunomius. Zeno, Bishop of Verona. Titus, Bishop of Bostora. Damascus, Bishop of Rome. Epiphanius, Bishop of Salamis. Opratus, Bishop of Milevi. Pacianus. Marius Victorinus. Liberius, Bishop of Rome. Ephrem the Syrian. Didymus of Alex. Basil, Bishop of Casarea. Gregory, Bishop of Nazianzum. Gregory, Bishop of Nyssa.	Three schisms of the Meletians Luciferians and Donatists.	Remarkable progress of the Christian religion among the Indians, Goths, Marcomanni, and Iberians. The famous Donation of Constantine in favour of the Roman See — A mere fable. The miraculous defeat of Eugenius by Theodosius. Julian's attempt to invalidate the predictions of the Prophets, by encouraging the Jews to rebuild the Temple of Jerusalem, defeated by an earthquake and fiery eruption. See the learned Bishop of Gloucester's interesting and ingenious work, entitled, <i>Julian; or, A Discourse, &c.</i> Theodosius the Great, is obliged by Ambrose, Bishop of Milan, to do public penance for the slaughter of the Thessalonians. The Eucharist was, during this century, administered in some places to infants and persons deceased. Something like the doctrine of Transubstantiation is held, and	Chalcidius. Pomponius. Festus. Quintus. Curtius. Macrobius.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events and Religious Rites and Institutions.	Profane Authors.
		Amphilochius, <i>Bishop of Iconium.</i> Hegesippus. Apollinarius, <i>Father and Son.</i> Eusebius, <i>Bishop of Vercil.</i> Diodore, <i>Bishop of Tarsus.</i> Proba Falconia. <i>The three Macarii.</i> Ambrose. Jerom. Ruffinus. Philastrius. Paulinus, <i>Bishop of Nola.</i> Augustin. John Chrysostom.		the ceremony of the <i>Elevation</i> used in the celebration of the Eucharist. The council of <i>Elvira</i> in <i>Spain</i>, held in the year 305, not only solemnly forbids the adoration of pictures or images, but even prohibits the use of them. The use of incense and of the censer, with several other superstitious rites, introduced—The churches are considered as externally holy, the saints are invoked, images used, and the <i>Cross</i> worshipped. The Clerical order augmented by new ranks of Ecclesiastics, such as <i>Archdeacons</i>, <i>Country-Bishops</i>, <i>Archbishops</i>, <i>Metropolitans</i>, <i>Exarchs</i>, &c.	

CENTURY V.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Profane Authors.
Emperors of the West.	Anastasius 402	Gaudentius, Bishop of Bresse.	Vigilantius	Foundation of the French monarchy by Pharamond, or rather by Clovis.	Anienus.
A. D.	Innocent 417	Sulpicius Severus.	Pelagius, Celestius, Julian, Authors of what is called the Pelagian Heresy.	An earthquake which swallows up several cities in Palestine.	Martianus Capella.
Honorius 423	Zosimus 418	Palladius.	John Cassian, Faustus, Gennadius, Vincent of Lerins, Semi-Pelagians.	A Third General Council held at Ephesus, at which Nestorius was deposed, in the year 431.	Claudian.
Valentinian 455	Boniface I 423	Heraclides.		A Fourth General Council held at Chalcedon against Eutyches, in the year 451.	Eunapius.
Maximus 455	A schism between this Pope and Eulalius.	Innocentius Polybius.		Progress of Christianity among the Franks and Germans.	Macrobius.
Avitus 456		Pelagius.		The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 432.	Olympiodorus.
Majoranus 461	Celestine I 432	Cœlestius.		Terrible Persecutions carried on against the Christians, in Britain, by the Picts, Scots, and Anglo-Saxons—in Spain, Gaul, and Africa, by the Vandals—in Italy and Pannonia, by	Orosius.
Severus 465	Sixtus III 440	Theodore, Bishop of Mopsuestia.			Peutinger.
Anthemius 472	Leo the Great 461	Polychronius.			Rutilius
Olybrius 472	Hilarius 467	Nonnus.			Claudius
Glycerius deposed in 474	Simplicius 483	Synesius.			Numantianus.
Julius Nepos deposed in 475	Felix III 492	Isidore of Pelusium.			Servius Honoratus.
Romulus Augustulus, who reigned till the 23d of August, when Odoacer took the title of King of Italy, and put an end to the Western Empire.	Gelasius 496	Cyril of Alexandria.			Sidonius
	Anastasius II 498	Orosius.			Apollinarius
	Symmach. I	Marius Mercator.			Candidus, the Isaurian.
	A schism between him and Laurentius.	Maximus, Bishop of Turin.			Zozimus, the Historian.
		Theodoret.			Idacius.
		Cassian.			Quintus, or Cointus.
		Peter Chrysologus.			Priscus.
		Hilarius.			Musæus.
		Philostorgius.			Proclus.
		Vincent of Lerins.			Simplicius
		Socrates.			
		Sozomenes.			
		Leo the Great.			
		Prosper.			
		Idacius.			
		Basil.			
		Seleucus.			
Kings of Italy.					
Odoacer 493					
Theodoric					
Emperors of the East.					
Arcadius 408					

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CENT.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Profane Authors.
Theodosius II 450		Arnobius the Younger.		the Visigoths—in Africa, by the Donatists and Circumcellians—in Persia, by Isdegerdes—Besides the particular persecutions carried on alternately against the Arians and Athanasians.	
Marcianus 457		Claudian Mamertus.			
Leo I 474		Fauftus		The extinction of the Western Empire.	
Leo II 474		Felix, the Roman Pontif.			
Zeno Isaur. 491		Vigilius		The Theodosian Code drawn up.	
Anastasius		Tapfenfis, supposed by some learned men to have been the author of what is commonly called The Athanasian Creed.			
Gotbic Kings of Spain.		Victor, the African.		The city of Venice founded by the inhabitants of the adjacent coast, who fled from the incursion of the Barbarians.	
Alaric 411		Gennadius.			
Ataulphus 415		Zosimus.		Felix III, Bishop of Rome (whom Bower and others look upon as the the second pope of that name) is excommunicated, and his name struck out of the Diptycs, or sacred registers, by Aca-cius, bishop of Constantinople.	
Sigeric 415		Prosper.			
Vallia 420		Sidonius.		Many ridiculous fables invented, during this century; such as the story of the Phial of Oil, brought from heaven by a pigeon at the baptism of Clovis—the Vision of Attala, &c.	
Theodoric 451		Apollinar.			
Thorismond 452		Æneas Gaza.			
Theodoric II 466					
Euric 484					
Alaric II					
Kings of France.					
Pharamond, first King 420					
Clodion 451					
Meroveus 456					
Childeric 481					
Clovis I					
The Kings of the Vandals in Africa, where they settled in the year 429					
Genferic 466					
Huneric 484					
Gontamond 496					
Trafamond					

CENT. V. CHRONOLOGICAL TABLES. 193

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Profane Authors.
Kings of England. Vortigern Kingdom of Kent founded by Hengist the Saxon, in 457 That of Sussex by Ælla, in 491					

CENTURY VI.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Learned Men, Historians, Philosophers, and Poets.
Kings of Italy. A. D. Theodoric 526 Athalaric 534 Amalasuntha 534 Theodatus 536 Vitiges 540 Ildebald 541 Totila 553 Tejas 554 Emperors of the East Anatolius 518 Justin I 527 Justinian 565 Justin II 578	Symmachus 514 Hormisdas 523 John I 526 Felix IV 529 Boniface II 531 <i>A schism between Boniface and</i> Dioscorus. John II 535 Agapetus I 536 Sylverius 540 <i>A schism between Sylverius and</i> Vigilius. Vigilius 555 Pelagius I 558 John III 572	Cæsarius, Bishop of Arles. Fulgentius, Bishop of Ruspa. Boëthius. Timothy of Constantinople. Ennodius. Severus. Cassiodorus. Procopius. Peter, the Deacon. Maxentius, a Scythian Monk. Dionysius, the Little. Fulgentius Ferrandus. Marcellinus	Deuterius. Severus, leader of the Acephali. Themistius, chief of the Agnoites, who maintained that Christ was ignorant of the day of judgment. Barlanius or Semi-dulites, who maintained that Christ had suffered only in appearance. Jacob Zanzale, the chief of the Jacobites, or	Several nations converted to Christianity. The Canon of the Mass established by Gregory the Great. The Benedictine Order founded. Forty Benedictine Monks, with Augustin at their head, are sent into Britain by Gregory the Great, in the year 596, who convert Ethelbert king of Kent to the Christian faith. The kingdom of the Ostrogoths is destroyed by Justinian, who becomes master of Italy.	Justinian. Boëthius. Procopius. Trebonian. Agathias, who continued the History composed by Procopius. Jornandes. Gregory of Tours. Marius, Bishop of Avanches, an eminent Historian. Menander, the Historian. Stephen of Byzantium.

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Learned Men, Historians, Philosophers, and Poets.
Tiberius II 586	Benedict I 577	Zachary, the Schoolman.	Monophysites.	The Lombards invade Italy in the year 568, and erect a new kingdom at Ticinum.	Magn. Amelius, Calliodorus, Dionysius the Little,
Mauritius	Pelagius II 590	Hefychius.	John Philoponus, the chief of the Tritheites.	The Christians are persecuted in several places.	
Gothic Kings of Spain.	Gregory I.	Facundus Hermian.	Pope Vigilius.	The orthodox are oppressed by the Emperor Anastasius, Thrasemond king of the Vandals, Theodoric king of the Ostrogoths, &c.	
Alaric 507		Pope Rusticus, a Roman Deacon.	Damianists.	The orthodox are oppressed by the Emperor Anastasius, Thrasemond king of the Vandals, Theodoric king of the Ostrogoths, &c.	
Gelasius 512		Junilius.	Origenists.	Female convents are greatly multiplied in this century.	
Amalaric 531		Victor of Capua.	Corrupticolæ.	Litanies introduced into the church of France.	
Theuda 548		Primafius.	Accemetæ.	The Arians are driven out of Spain.	
Theudisilla 548		Jornandes.	The Arians, Nestorians, Eutychians, and Pelagians, continued to raise troubles in the church.	Superstition of the Stylites introduced by Simeon, the head of that crazy sect, who spent his life on the top of a pillar, and foolishly imagined that he would, by this trick, render himself agreeable to the Deity. The Romish writers say, he chose this lofty habitation (for the pillar was 36 cubits high) to avoid the multitude which crowded about him to see his miracles.	
Agila 552		Liberatus.			
Athanagilda 567		Victor, the African.			
Linva 568		Venantius Fortunatus.			
Leunigild 585		Anastafius of Mount Sinai, afterwards Bishop of Antioch.			
Richared.		John, the Schoolman.			
<i>These Princes were masters also of Narbonne and Aquitaine.</i>		Cosmas.			
Kings of England.		Gildas.			
<i>The third Saxon kingdom is founded in England by Cerdic, in 514, and is called the Kingdom of the West Saxons.</i>		Leander.			
<i>The Fourth, even that of the East-Saxons, by Erchenwen, in 527</i>		John of Constantinople.			
		Columbanus.			
		Leontius Byzant.			
		Leontius of Cyprus.			
		Gregory the Great.			
		Isidorus of Seville.			
		Lucius Carinus.			
		Proclus Diadochus.			

CENT. VI. CHRONOLOGICAL TABLES. 195

Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Learned Men, Historians, Philosophers, and Poets.
The Fifth, that of Northumberland by Ida, in 547 The Sixth, that of the East-Angles by Uffa, in 575 The Seventh, that of Mercia by Crid-da, in 582 Thus was successively formed the SAXON HEPTARCHY. Kings of France. Clovis I 511 The kingdom is divided between his four sons, viz. Thierry, Metz 534 Clodomire, Orleans 524 Childebert, Paris 558 Clotaire, Soissons 562 A second division of the kingdom between the four sons of Clotaire I, viz. Cherebert, Paris 566				The <i>Christian Era</i> is formed in this century by <i>Dionysius the Little</i>, who first began to count the course of time from the birth of Christ. The <i>Justinian Code</i>, <i>Pandect</i>, <i>Institutions</i>, and <i>Novellæ</i>, collected and formed into a body. <i>Antioch</i>, that was destroyed by an earthquake, is rebuilt by <i>Justinian</i>. The Fifth General Council assembled at <i>Constantinople</i> in the year 553, under <i>Justinian I</i>, in which the <i>Origenists</i> and the <i>Three Chapters</i> were condemned.	

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Sovereign Princes.	Popes or Bishops of Rome.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Learned Men, Historians, Philosophers, and Poets.
Gontran, Orleans 593					
Chilperic, Soissons 584					
Sigibert, Metz 575					
<i>Kings of the Vandals in Africa.</i>					
Thrasamond 523					
Hilderic 530					
Gilimec, defeated and taken prisoner by Belisarius, in the year 534					
By this event Africa became again subject to the Emperors of the East.					
<i>Kings of the Lombards, who entered into Italy in the year 568</i>					
Alboinus					
572					
Clephis 573					
Antharis					
590					
Agilulf					
<i>Exarchs of Ravenna.</i>					
Longinus					
583					
Smaragdus					
588					
Romanus					
598					
Callinicus					

CENTURY VII.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Profane Authors.
Emperors of the East.	Sabinianus 605	Augustine, first archbishop of Canterbury, was nominated to that high office, in the year 597, by Gregory the Great, bishop of Rome, with the consent of Ethelbert, king of Canterbury, he died in the year 611	John Philoponus.	The ancient Heresies were still in vigour during this century; — to these were added the Paulicians, Monothelites.	An extraordinary progress is made in the conversion of the English. The Archbishops of London and York are founded, with each twelve Bishops under its jurisdiction. The Archbishopric of London is translated to Canterbury. The Gospel is propagated with success in Holland, Friesland, and Germany.	The Author of the Alexandrian Chronicle.
A. D.	Boniface III 606		John Malacta.			Isidore of Seville, who, besides his Theological productions, composed a History of the Goths and Vandals, and a work, entitled, Etymologicon Scientiarum, in which he gives an account of the origin and nature of the different sciences.
Mauritius 602	IV 614		Hesychius of Jerusalem.			In this century commenced that long period of ignorance and darkness which remained until the light of the Reformation arose.
Phocas 610	Deodatus 617		Theophylact Simocatta.			
Heraclius 641	Boniface V 625		Antiochus Modestus.			
Constantine III 641	Honorius I 638		Cyrus of Alexand.			
Heraclianus 642	Severinus I 639		Jonas.			
Constantians II 668	John IV 641		Gallus.			
Constantine IV 685	Theodorus I 648		John Moschus.			
Leontius 698	Martin I 655		Andreas Damascenus.			
Tiberius III 703	Eugenius I 656		George Pifides.			
Justinian II 671	Vitalianus 671		Eligius.			
Kings of the Goths in Spain.	Adeodatus 676		The two Theodores.			
Viseric. 678	Domnus 678		Paulus.			
Gondemar 682	Agatho 682		The Emp. Heraclius.			
Sisebut 621	Leo II 684		Maximus Conf.			
Recarede II 621	Benedict II 685		Theodore, the Monk.			
Suinthila 631	John V 686		The Emp. Constant II.			
Sinenand 636	Conon 687		Martin, Bishop of Rome.			
Chintila 640	Sergius I 701		Maurus of Ravenna.			
Tulga 642	A schism occasioned by the pretensions of Theodore and Paschal.		Anastasi- us, a			
Cindevind 649						

198 CHRONOLOGICAL TABLES. CENT. VII

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Profane Authors.
<i>Kings of the Goths in Spain.</i> Recceswinthe 612 Vamba 680 Ervige 687 Egica <i>Kings of France.</i> Clotaire II 628 Dagobert 638 Sigibert II 654 Clovis 660 Clotaire III 668 Childeric II 673 Dagobert II 679 Theodoric III 690 Clovis III 695 Childebert III <i>The race of the Idle Kings begins with Theodoric III, and ends with Childeric III.</i> <i>England.</i> The Heptarchy.			Monk—a Rom. Presb. Fructuosus, Hisp. Peter, Metropolitan of Nicodemia. Julian Pomerius. Agatho. John of Thessalonica. Cresconius Ildefonsus Marculph. Macarius. John Climachus. Fortunatus Venant. Isidore of Seville, who composed Commentaries on the Historical Books of the Old Testament, and is acknowledged to have been the principal Author of the famous Mozarabic Liturgy, which is the ancient Liturgy of Spain. Dorotheus		The destruction of the Persian monarchy under the reign of Isdegerdes III. Boniface IV receives from the odious tyrant Phocas (who was the great patron of the popes and the chief promoter of their grandeur) the famous <i>Pantheon</i>, which is converted into a church. Here <i>Cybele</i> was succeeded by the <i>Virgin Mary</i>, and the Pagan deities by Christian martyrs. Idolatry still subsisted; but the objects of it were changed. Ina, king of the <i>West-Saxons</i>, resigns his crown, and assumes the Monastic habit in a convent at <i>Rome</i>. During the Heptarchy, many Saxon kings took the same religious turn. Pope Agatho ceases to pay the tribute which the See of <i>Rome</i> was accustomed to pay the Empe-	

CENT. VII. CHRONOLOGICAL TABLES. 199

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Profane Authors.
<i>Kings of the Lombards in Italy.</i> Agilulph 616 Adaloaldus 626 Ariovaldus 638 Rotharis 653 Rodoald 656 Aripert 662 Gondipert 662 Grimoald 673 Garibald 673 Pertharit 689 Cunipert 701			Sophronius, Bishop of Jerusalem.		ror at the election of its Pontif. The Sixth General Council is held at <i>Constantinople</i> , under <i>Constantine Pogonatus</i> , against the Monothelites, in the year 680. The Seventh, which is looked upon by some as a kind of Supplement to this, was held in the <i>Trullus</i> , under <i>Justinian II</i> , in the year 692, and is called <i>Quinisextum</i> .	
<i>Exarchs of Ravenna.</i> Smaragdus 610 John 615 Eleutherius 617 Isaac 643 Theodorus Calliopa 649 Olympius 650 Theodorus Calliopa 686 Theodorus 687 Joannes Plato 702						

C E N T U R Y V I I I .

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events — Religious Rites—	Profane Authors.
Emperors of the East.	John VI 705	Britwald 731	Venerable Bede.	The Euty- chians,	Rapid pro- gress of the Sa- racens in Asia and Africa.	Alcuin— see the fourth co- lumn.
A. D.	John VII 707	Tatwin 734	John Da- mascenus.	Monothe- lites, and	The down- fall of the king- dom of the	Bede.
Justinian II 711	Sisinnius 708	Nothelm 741	The anony- mous au- thor of a	Jacobites	Lombards and	Fredega- rius.
Philippus 713	Constantine 714	Cuthbert 758	book, enti- tled, Ordo	continue to propagate	of the exarchate	John Da- mascenus.
Anastasius II 714	Gregory II 731	Bregwin 762	Romanus de Divinis	Their doc- trines.	of Ravenna,	George
Theodosius III 716	Gregory III 741	Lambert 790	Officiis,	The Pau- lo-Johan- nists, who	the latter of which is grant- ed to the see of	Syncellus,
Leo III Isaur. 741	Zachary 752	Athelard.	published in the Bibl.	were so called from	Rome by Pepin, king of France.	Virgilius.
Constantine V Copron. 775	Stephen III 757		Patr. Charle- magne,	their lead- ers Paul and John,	Charlemagne adds to the grant of Pepin	
Leo IV 780	Paul 767		see the Ca- pitularia,	and em- braced the	several pro- vinces; though	
Constantine VI Porphyrog. 797	A schism between Paul and Theophylact.		published by Baluzi us at Pa- ris, in 1677, and the Codex	pernicious errors of Valentine and Ma- nes.	the titles and acts of this grant have not been produced	
Irene.	Stephen IV 772		Caroli- nus, pub- lished at	The A- gonoclitcs, a wrong- headed set	by the Roman- catholic histo- rians.	
Kings of the Visigoths in Spain.	A schism between Constantine, Philip, and Stephen IV.		Ingold- stat, in 1634, by Gretzer.	of people, who pray- ed dancing.	The ceremo- ny of kissing the Pope's toe introduced.	
Egica 700	Adrian 795		1634, by Gretzer.	Adelbert.	The Saxons, with Whitte- kind, their mo- narch, convert- ed to Christi- anity.	
Vitiza 710			Ambrosius Autber- tus.	Felix, Bi- shop of Ur- gella.	The Christi- ans persecuted by the Sara- cens, who mas- sacre five hun- dred Monks in	
Roderic, the last King of the Goths 713	Leo III.		The Popes, Gregory I, Grego- ry II, and Adrian Florus.	Elipand, Bishop of Toledo.		
Kings of Leon and the Asturias.			Paul, the Lombard.	Leo, the Isaurian, who de- stroyed the images in the church-		
Pelagius 737						
Favila 739						

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Alphonso 757			Paulinus, Bishop of Aquileia.	es, and was the chief of	the Abbey of Lerins.	
Froila 768			Alcuin, a native of England,	Iconoclastes; and	The Saracens take possession of Spain.	
Aurelio 774			and one of the principal instruments made use of by	Clement, who preferred the decisions of Scripture before the Decrees of Councils,	Controversy between the Greek and Latin church, concerning the Holy Ghost's proceeding from the Son.	
Silo 783			Charlemagne for the restoration of learning.	are reputed Heretics by the church of Rome.	The Germans converted by Boniface.	
Mauregat 788			He is considered by Du Pin as the person that first introduced polite literature into France,	Virgilius was also accused of heresy by Pope Zachary, because he was a good mathematician, and believed the existence of Antipodes.	The Gospel propagated in Hyrcania and Tartary.	
Veremond 791			and it is to him, that the Universities of Paris, Tours, Soissons, &c. owe their origin.	Those, who promoted the worship of images and relics, in this century, deserve much better the denomination of Heretics.	The right of election to the see of Rome conferred upon Charlemagne and his successors by Pope Adrian, in a council of bishops assembled at Rome.	
Alphonso II.			Felix, Archbishop of Ravenna.		The worship of images authorized by the second council of Nice, in the year 787, which is improperly called the Seventh General Council.	
Kings of France.			Germanus, Bishop of Constanti- nople.		The reading of the Epistle and Gospel introduced into the service of the church.	
Childbert III. 711			The unknown author of a book, entitled, Liber Diurnus			
Dagobert III. 715						
Chilperic II. 720						
Theodoric IV. 736						
Interregnum, from the year 737 to 743, during which time						
Carloman and Pepin, sons of Charles Martel, govern without the regal title.						
Childeric III. de- throned in 750						
The last king of the First Race.						
Second Race.						
Pepin 768						

FOR CHRONOLOGICAL TABLES. CENT. VIII.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
Charlemagne. England. The Heptarchy. Kings of the Lombards in Italy. Luitpert 704 Ragumbert 704 Aripert 712 Ansprand 712 Luitprand 744 Rachis 750 Aistulfus 756 Desiderius 773 The kingdom of the Lombards, which subsisted during the space of 206 years, was overturned by CHARLEMAGNE, who, having defeated Desiderius, caused himself to be crowned king of the Lombards, in the year 774.			Pontificum Romanorum. Egbert, Archbishop of York. Bartholomew, a Monk of Edeffa, who refuted the Alcoran. Boniface, Archbishop of Mentz, commonly called the Apostle of Germany. Anastasius, Abbot in Palestine. Theophanes. Aldhelm, Bishop of Shireburn under the Heptarchy and nephew to Ina king of the West-Saxons.		Solitary or private masses instituted. Churches built in honour of saints. Masses for the dead. Willebrod sent to convert the Frisians; he was the first bishop of Utrecht.	

CENT. VIII. CHRONOLOGICAL TABLES. 203

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Exarchs of Ravenna. Theophylact 710 Jo. Procopius 712 Paul 729 Eutychius 752 Exarchate subsisted during the space of 185 years. It ended in the reign of Aistulphus king of the Lombards, who reduced Ravenna, and added it to his dominions. But this prince was obliged by Pepin, king of France, to surrender the Exarchate, with all its territories, castles, &c. to be forever held by P. Steph. III and his successors in the see of Rome. This is the true foundation of the temporal grandeur of the popes.						

CENTURY IX.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Leo III 816	Athelard 806	Nicephorus, Patriarch of Constantinople.	Paulicians, a branch of the Manicheans.	The conversion of the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Sclavonians, Russians, Indians, and Bulgarians, which latter occasions a controversy between the Greek and Latin churches.	Photius. Smaragdus.
A. D.	Stephen V 817	Wulfred 830	Amalarius, Bishop of Trier.	Iconoclastes.		Eginhart.
Irene 802	Paschal I 824	Theogild 830	Theodore Studita.	Iconolatry, or Image-worshippers.		Rabanus Maurus.
Nicephorus 811	Eugenius II 827	Celnoth 871	Agobard, Archbishop of Lyon.	Predestinarians.		Abbon.
Saturatius 811	<i>A schism between</i> Eugenius II and Zizinnus.	Athelred 889	Eginhart.	Adoptians.		Herempert Leon.
Michael Curopolites 813	Valentine 827	Plegmund.	Claudius Clement, Bishop of Turin.	Transubstantians.	The rise of transubstantiation and the sacrifice of the mass.	Sergius. Methodius
Leo Armen. 820			Jonas, Bishop of Orleans.	Clement, Bishop of Turin, who followed the sentiments of Felix of Urgella.	The cause of Christianity suffers in the East under the Saracens, and in Europe under the Normans.	Walafrius Strabo.
Michael Balb. 829	Gregory IV 844		Freculph, Bishop of Lyſieux.			John Scot Erigena.
Theophilus 842	Sergius II 847		Moses Barcephala.			Alfred the Great, king of England.
Michael III 867	Leo IV 855		Photius, Patriarch of Constantinople.			His Saxon Version of Orosius was never published.
Basilus I, Macedo 886	Pope Joan Bened. III 858		Theod. Abucara.			Abou-Navas, an Arabian Poet.
Leo VI, Philof.	<i>A schism between</i> Benedict and Anastasius.		Petrus Siculus.			The Calif Mamon, an eminent Mathematician and Astronomer.
<i>Emperors of the West.</i>	Nicholas I 867		Nicetas David.			N. B. Haroun, the father of this prince, sent to Charlemagne a striking
<i>The Western Empire was restored, in the year 800, in favour of</i>	Adrian II 872		Rabanus Maurus.			
<i>Charlemagne king of France.</i>	John VIII 882		Archbishop of Mentz.			
<i>Charlemagne</i>	Marinus I 884		Hilduin.			
	Adrian III 885		Servatus Lupus.			
	Formosus 897					
814	<i>A schism between</i> Formosus					
Lewis, the Debonnaire 840						

CENT. IX. CHRONOLOGICAL TABLES. 205

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Lothaire 855	and Sergius.		Drepanius Florus.		tion and authority.	clock, with springs and wheels,
Lewis II 875	Boniface VI 897		Druthmar.		The fictitious relics of St. Mark, St. James, and St. Bartholomew, are imposed upon the credulity of the people.	which was the first ever seen in France, and shews, that, at this period, the arts were more cultivated in Asia than in Europe.
Charles II, surnamed the Bald 877	Stephen VII 901		Godeschallus.		Monks and abbots now first employed in civil affairs, and called to the courts of princes.	Albategni, the Mathematician.
Lewis III 879	A schism between Stephen VII, John IX, Romanus I and Theodore II.		Pascasius Radbert, the chief of the Transubstantians.		The Festival of All-Saints is added, in this century, to the Latin Calendar by Gregory IV; though some authors of note place this institution in the seventh century, and attribute it to Boniface IV.	Albumasar, the Arabian Astronomer.
Carloman 880			Bertram or Ratram of Corby, who refuted the monstrous errors of Radbert, and was at the head of those who denied the corporal presence of Christ in the Eucharist.		The superstitious festival of the Assumption of the Virgin Mary, instituted by the Council of Mentz, and confirmed by Pope Nicholas I, and afterwards by Leo X.	
Charles III, deposed 887			Haymo, Bishop of Halberstadt.		The trial by cold water introduced by Pope Eugenius II; though Le Brun, in his	
After the death of this prince (who was the last king of France that was emperor) Germany and Italy were entirely separated from the French monarchy.			Walafrius Strabo.			
Arnolph 899			Hincmar, Archbishop of Rheims.			
Lewis IV			John Scot Erigena.			
Kings of Spain, i.e. of Leon and the Asturias.			Ansegisus.			
Alphonso the Chaste 844			Florus Magister.			
Ramiro 851			Prudens, Bishop of Troyes.			
Ordigno 862			Remy of Lyons.			
Alphonso III.						

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Kings of France. Charlemagne 874 Lewis, the Debonnaire 840 Charles the Bald 877 Lewis III 879 Carloman 884 Charles III 888 Charles the Simple. 898			Nicholas. Adrian. John VIII, Pope. Anastasius Bibl. Auxilius. Theodulph, Bishop of Orleans. Smaragdus. Aldric, Bishop of Mans. Ado of Vienna. Isidorus Mercator, author of the False Decretals. Jesse, Bishop of Amiens. Dungale. Halitgaire, Bishop of Cambrai. Amulon, Archbishop of Lyons. Vandalbert. Angelome Epiphane, Archbishop of Constantia in the Island of Cyrus. Heric. Reginon. Abbon.		<i>Histoire des Pratiques Superstitieuses</i> , endeavours to prove this ridiculous invention more ancient. The Emperor <i>Lewis II</i> is obliged, by the arrogant Pontiff <i>Nicolas I</i> , to perform the functions of groom, and hold the bridle of this Pope's horse, while his pretended Holiness was dismounting. The <i>Legends</i> or <i>Lives</i> of the Saints began to be composed in this century. The <i>Apostles Creed</i> is sung in the churches—Organs, bells, and vocal music introduced in many places—Festivals multiplied. The Order of <i>St. Andrew</i> , or the <i>Knights of the Thistle</i> , in Scotland. <i>Michael I</i> , emperor of the East, abdicates the throne, and, with his wife and six children, retires into a monastery.	
Kings of England. <i>The Heptarchy finished by the Union of the seven kingdoms under the government of</i> Egbert. 837 Ethelwolf 857 Ethelbald 860 Ethelbert 866 Ethelred 871 Alfred the Great 809						
Kings of Scotland. <i>The History of Scotland is divided</i>						

CENT. IX. CHRONOLOGICAL TABLES. 207

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
into four great Periods. The first, which commences with Fergus I, 330 years before Christ, and contains a series of 68 kings, which ends with Alpinus, in the year 823, is looked upon as entirely fabulous. We shall therefore begin this chronological list with the second Period, which commences with Kennet II. Kennet II 854 Donald V 858 Constantine II 874 Ethus 874 Gregory 893 Donald VI Kings of Sweden. The origin of this kingdom is covered with un-			William, the Librarian. Pope Formosus. Pope Stephen. Methodius, who invented the Slavonian characters, and made a translation of the Bible for the Bulgarians, which was used by the Russians. Alfred the Great, king of England, composed a Saxon Paraphrase on the Ecclesiastical History of Bede, a Saxon Version of Orosius, and a Saxon Psalter. The Emperor Basilus, Mac. The Emperor Leo, surnamed the Wise.		Photius, Patriarch of Constantinople, excommunicates the pope. The canonisation of saints introduced by Pope Leo II. The University of Oxford founded by Alfred. The sciences are cultivated among the Saracens, and particularly encouraged by the Caliph Almanon. Theophilus, from his abhorrence of images, banishes the painters out of the Eastern Empire. Harold, king of Denmark, is dethroned by his subjects, on account of his attachment to Christianity. The University of Paris founded.	

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
<i>certainty and fables. Some historians reckon 36 kings before Biorno III, but it is with this latter prince, that chronologers generally begin their series.</i> Biorno III 824 Brantamond 827 Sivard 842 Heroth 856 Charles VI 868 Biorno IV 883 Ingo, or Ingelde 891						

CENTURY X.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
<i>Emperors of the East.</i> A. D. Leo the Philosopher 911 Alexander 912	John IX 905 <i>A schism between</i> John IX and Sergius.	Plegmund 917 Athelm 924 Wilfhelm Odo 957 Dunstan 988	Simeon Metaphrastes. Leontius of Byzantium. Odo of Cluny.	<i>No new Heresies were invented during this century.</i> <i>That of the Anthropo-</i>	Interruption of the Huns into Germany, and of the Normans into France. The Danes invade England.	<i>This century, by way of eminence, is styled the age of barbarism and ignorance.</i>

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Constantine VII surnamed Porphyrrogen. 959	Benedict IV 906 Leo V 906 <i>A schism between</i> Leo V and Christopher. 907 <i>A schism between</i> Christopher and Sergius. 910 Sergius III 912 Lando 912 John X 928 Leo VI 929 Stephen VIII 931 John XI 936 Leo VII 939 Stephen IX 943 Marinus II 946 Agapetus II 955 John XII 964 <i>A schism between</i> John XII and Leo. 965 Leo VIII 965 Benedict V 965 John XIII 972 Donus II 972	Ethelgar 988 Siricius 993 Aluric or Alfric.	Ratherius, Bishop of Verona and Liege. Hippolytus, the Theban. Odo, Archbishop of Canterbury. Rutychius, Patriarch of Alexandria. Saidus, Patriarch of Alexandria. Flodoard. Joseph Genesius. Atto, Bishop of Verceil. Dunstan, Archbishop of Canterbury. Luitprand Abbo of Fleury. Notker, Bishop of Liege. Suidas. Roswida, a Poetess. Edgar, King of England. Ælfridus. Heriger. Olympiodorus. Oecumenius.	morphites was revived, and the greatest part of the others were continued. Thus we find Nestorians, Eutychians, Paulicians, Armenians, Anthropomorphites, and Manichæans, making a noise in this century.	The Moors enter into Spain. The Hungarians and several Northern nations converted to Christianity. The Pirate Rollo is made duke of Normandy, and embraces the Christian faith. The Poles are converted to Christianity under Mici-slaus, in the year 965. The Christian religion is established in Muscovy, Denmark, and Norway. The plan of the Holy war is formed, in this century, by Pope Sylvester II. The baptism of bells; the festival in remembrance of departed souls; the institution of the Rosary; and a multitude of superstitious rites, shocking to common sense and an insult upon true religion, are introduced in this century.	The greatest part of the Ecclesiastical and Theological Authors mentioned in the column were mean, ignorant, and trivial writers, and wrote upon mean and trivial subjects. At the head of the learned men of this age we must place Gerbert, otherwise known by the papal denomination of Sylvester II. This learned pontiff endeavoured to revive the drooping sciences; and the effects of his zeal were visible in this, but still more in the following century. Suidas. Geber, an Arabian Chemist,

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events—Religious Rites—	Profane Authors.
Otho II 983	Benedict VI 975		Odilo.		Fire-ordeal introduced.	celebrated by the learned
Otho III.	Boniface VII 984		Burchard.		The Turks and Saracens united.	Boerhaave.
Kings of Spain, i.e. Leon and Asturias.	Benedict VII 984		Valerius of Astorga in Spain. His lives of the Fathers, very different from those that are published, are still in Ms. in the Library of Toledo.		Edmund, king of England, is stabbed at a public feast.	Constantine Porphyrogen.
Alphonso III, surnamed the Great, abdicates the crown in the year 910	John XIV 985				The Danish war in England begins and continues twelve years.	Albatani, an Arabian Astronomer, called, by some, Al-bategne.
Garcias 913	John XV 985		John Ma-lela.		Feudal tenures begin to take place in France.	Razi, a celebrated Arabian Chemist and Physician.
Ordogno II 923	John XVI 996		Constantine Porphyrogen-netus.		The influence and power of the Monks increase greatly in England.	Leontius, one of the Byzantine Historians.
Froila II 924	Gregory V 999		John of Capua.		The kingdom of Italy is united by Otho to the German Empire.	Joseph Ge-nesius.
Alphonso IV 933	A schism between John and Gregory V.		Nicholas, Patriarch of Constantinople.		Pope Boniface VII is deposed and banished for his crimes.	
Ramiro II 950	Sylvester II		Gregory of Casarea.		Arithmetical figures are brought from Arabia into Europe by the Saracens.	
Ordogno III 955			Georges.		The Empire of Germany is rendered elective by Otho III.	
Sanchez the Fat 964			Epiphanes.			
Ramiro III 982			Severus.			
Bermudo, called, by some, Veremond II 999			Moses Bar-Cepha.			
Alphonso V.			Alfric, Archbishop of Canterbury.			
Kings of France. Charles the Simple 929			Gerbert, Pope.			
Ralph, usurps the throne.			Oswald.			
			Sisinnius.			

CENT. X. CHRONOLOGICAL TABLES. 211

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
Lewis d'outre- mere 954						
Lothaire II 986						
Lewis the Idler, the last king of the line of Charle- magne 987						
<i>Third Race.</i>						
Hugh Ca- pet 996						
Robert.						
<i>Kings of England.</i>						
Edward 925						
Athelstan 941						
Edmund 946						
Edred 955						
Edwy 957						
Edgar 975						
Edward 978						
Ethelred.						
<i>Kings of Scotland.</i>						
Donald V 903						
Constan- tine III 943						
Malcolm I 958						
Indulfus 967						
Duffus 972						
Cullen 976						
Kenneth III 994						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events—Religious Rites—	Profane Authors.
Constantine IV 995 Grimus.						
Kings of Sweden. Ingeld II 907 Eric VI 926 Eric VII 940 Eric VIII 980. Olaus II, the Tributary. The beginnings of the Danish monarchy are so fabulous, that we shall begin with Harold, who first embraced the Christian religion. Harold VI Sweyn 980						
Poland. Miecislav, the first Christian Duke, dies 999						

CENTURY XI.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events — Religious Rites—	Profane Authors.
Emperors of the East. A. D.	Sylvester II 1003	Aluric or Alfric 1006	Dithmar, Bishop of Mersebourg.	Berenger, famous for his opposition to the monstrous doctrine of Transubstantiation.	The Crusades are carried on with all the enormities, that usually attend a blind, extravagant, and inhuman zeal.	Leo, the Grammarian.
Basilus III 1025	John XVII 1003	Elphegus, massacred by the Danes in the year 1012	Leo, the Grammarian.	Leo, the monstrous doctrine of Transubstantiation.	Godfrey of Bouillon takes possession of Jerusalem in the year 1099.	Adelbord.
Constantine VIII 1028	John XVIII 1009	Livingus 1012	Aimon.	Roscelin, a Tritheite.	A contest between the Emperors and Popes, in which the latter discover a most arrogant and despotic spirit.	Michael Psellus.
Romanus II, Argyr. 1034	Sergius IV 1012	Fulbert, Bishop of Chartres.	Fulbert, Bishop of Chartres.	A sect of French Manicheans condemned in the council of Orleans.		Anselm, Archbishop of Canterbury.
Michael IV, Paphl. 1041	Benedict VIII 1024	Agelnoth 1020	Adelbold, Bishop of Utrecht.			Gui Arétine, the inventor of Musical Notes.
Michael V, Calaphates 1041	Gregory IX 1044	Eadfinus 1038	Alexius, Patriarch of Constantinople.			Wippo.
Constantine IX, Monomach. 1054	John XIX 1033	Robert Gemetic. 1052	Berno of Augsborg.			John Scylitzes.
Theodora 1056	Benedict IX 1044	Stigand 1069	Ademar.			Avicenna, an Arabian Philosopher.
Michael VI, Strar. 1057	A schism between the two Johns and Benedict. Gregory VI 1046	Lanfranc 1089	The Bruno's.			Stephen, the first Christian King of Hungary.
Isaac I, Comen. 1059	Clement II 1048	Anselm.	Lanfranc, Archbishop of Canterbury.			Alphes, a Jew.
Constantine X, Ducas 1067	Damasus II 1049		Theophanes Cerameus.			Josippon, or the false Josephus.
Romanus III, Diogenes 1071	Leo IX 1054		Nilus Doxopatrius.			Ferdousi, a Persian Poet.
Nicephorus II, Botoniates 1081	Victor II 1057		Michael Psellus.			Roscelin.
Alexis I, Comnen. 1081	Stephen IX 1059		Michael Cerularius.			John, the Philosopher.
	Benedict X 1059		Simeon, the Younger.			
	Nicholas II 1061					
	A schism between					

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
<i>Emperors of the West.</i>	Nicholas II and Benedict.		Theophylact, a <i>Burglarian</i> .		passionate attachment to <i>Hildebrand</i> , otherwise known by the papal name of <i>Gregory VII</i> , with whom she lived in a licentious commerce.	John Cuspalata, one of the <i>Byzantine Historians</i> .
Otho III 1002	Alexander II 1073		<i>Cardinal Humbert</i> .			
Henry II 1024	<i>A schism between</i>		Petrus Damianus.			
Conrad II 1030	Alexander II and Cadalous.		Marianus Scotus.		<i>Sicily, Castile, Poland, and Hungary</i> , are erected into kingdoms.	
Henry III 1056	<i>A schism between</i>		Anselm, <i>Archbishop of Canterbury</i> .		The kingdom of <i>Burgundy</i> and <i>Arles</i> is transferred to the Emperor <i>Conrad II</i> , by <i>Rodolphus</i> king of <i>Burgundy</i> .	
Henry IV	<i>Gregory VII and</i>		Ivo, <i>Bishop of Chartres</i> .		Several of the popes are looked upon as <i>Magicians</i> ;—as, in these times of darkness, learning, and more especially philosophy and mathematics, were looked upon as magic.	
<i>Kings of Spain, i.e. of Leon and the Asturias.</i>	Guy <i>Bishop of Ravenna</i> .		Hilbert, <i>Archbishop of Tours</i> .		<i>Investitures</i> introduced in this century.	
Alphonso 1027	Victor III 1088		Pope <i>Gregory VII</i> .		The tyranny of the popes is nobly opposed by the Emperors <i>Henry I, II, and III</i> , by <i>William I</i> king of <i>England</i> , and other monarchs	
Veremond III 1037	Urban II 1099		Gerhard.			
<i>Kings of Leon and Castile united.</i>			Hugh of <i>Breteil</i> .			
Ferdinand I, surnamed the Great 1065			Berthold.			
Sancho II 1073			Hermannus Contract.			
Alphonso VI.			Peter, <i>Patriarch of Antioch</i> .			
<i>Kings of France.</i>			Glaber Radulphus.			
Robert 1031			Deoduinus, <i>Bishop of Leigh</i> .			
Henry I 1060			Adelman.			
Philip I.			Nicetas Pectoratus.			
<i>Kings of England.</i>			Leo of <i>Bulgaria</i> .			
Ethelred 1016			Constant.			
Edmond, <i>Ironside</i> , 1017			Guitmundus.			

CENT. XI. CHRONOLOGICAL TABLES. 215

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Canute the Great, king of Denmark 1035			Manasses, Archbishop of Rheims.		of that nation, by Philip king of France, and by the British and German churches.	
Harold, Harefoot, 1039			John, Patriarch of Antioch.		Baptism is performed by triple immersion.	
Hardicnute 1041			Sigefrid.		The Sabbath Fasts introduced by Gregory VII.	
Edward the Confessor 1066			Samonus of Gaza.		The Cistercian, Carthusian, and Whipping Orders, with many others, are founded in this century.	
Harold 1066			Samuel of Morocco, a converted Jew.		The Emperor Henry IV goes barefooted to the insolent Pontif Gregory VII at Canusium, and does homage to this spiritual tyrant in the most ignominious manner. The same emperor, however, besieges Rome soon after, and makes a noble stand against the pontif.	
Norman Line.			John Xiphilinus.		Domesday-book is compiled from a survey of all the estates in England.	
William the Conqueror 1087			Lambert.		Jerusalem is taken by the Crusaders.	
William Rufus 1100			A famous, but anonymous work, called Micrologus.			
Kings of Scotland.			Adam of Bremen.			
Grimus 1003			John Curopalata.			
Malcolm II 1033			Benno of Ravenna.			
Donald VII, by some called Duncan 1040			Nicholas of Methone.			
Macbeth 1057			Philip, the Solitary.			
Malcolm III 1093			Othlon of Fulda.			
Donald VIII de-throned 1094			Tangmar.			
Duncan II 1096			Gui Are-tin.			
Donald again 1097			Eugesippus.			
			Dominick of Grado.			
			Guitmond Alberic.			
			Osborn, a Monk of Canterbury.			

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<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
<i>Kings of Sweden.</i>						
Olaus II						
1019						
Asmund						
1035						
Asmund-						
stem 1041						
Hakon						
1059						
Stenchil						
1061						
Ingo III						
1064						
Halstan						
1080						
Philip.						
<i>Kings of Denmark.</i>						
Sweyn						
1014						
Canute the Great,						
king of England						
1035						
Harold						
1040						
Hardica-						
nute 1041						
Magnus						
1048						
Sweyn II						
1074						
Harold VII						
1085						
St. Canute						
1086						
Olaus III						
1086						
Eric III.						
<i>Kings of Poland.</i>						
Boleslaus						
first king						
1025						
Micislaus						
1034						

CENT. XI. CHRONOLOGICAL TABLES. 217

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
<i>Interregnum.</i> Casimir 1058 Boleslaus II 1079 Ladislaus						
<i>Kings of Jerusalem.</i> Godfrey, chosen king in 1099, dies in 1100. Baldwin I.						

CENTURY XII.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D. 1118 Alexius I, Comnen. 1118 John II, Comnen. 1143 Emanuel Comnen. 1180 Alexius II, Comnen. 1183 Andronicus Comnen. 1185 Isaac II, Ang. 1195	<i>Antipopes,</i> Palschal II 1118 Clement, Albrecht, Theodore, and Maginulph. Gelafius II 1119 Calistus II 1124 Honorius II 1130 Innocent II 1143 Celestine II 1144	Anselm 1109 Rodolphus 1122 William Corbeil 1136 Theobald 1168 Thomas Becket 1170 Richard 1183 Baldwin 1191 Reginald Fitz-jocelin 1191	Gilbert, Abbot of Westminister. Guibert. Sigebert of Gemblours Peter Alphonso. Odo of Orleans. Godfrey of Vendosme. Rupert of Dyits. Baldrick. Arnulph, Bishop of Lisieux.	<i>The Bogomiles and Catharists were a kind of Manichæans.</i> <i>The Paganians were a kind of Arians, who also discovered a strange attachment to the ceremonial</i>	<i>The Slavonians and the inhabitants of the island of Rugen receive the light of the Gospel, and their example is followed by the Livonians and Finlanders.</i> The state of affairs in Asiatic Tartary changes in favour of the Christians, by the elevation of Prester John.	Robert Bacon. Anselm of Laon. Vaccarius. Leoninus, the supposed introducer of Latin Rhymes. Roger Hoveden. John of Salisbury. William of Somerset. John Zonaras.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
Alexius III, Ang. or Comnen.	Lucius II 1145 Eugenius III 1153 Anastasius IV 1154 Adrian IV 1159	Hubert Walter.	Bernard of Clairval. Abelard. Æthelred. Baldwin, Archbp. of Canterbury. Euthymius Zigab. William of Somerset. John of Salisbury. Thomas Becket, Archbp. of Canterbury. Gervais, a Monk of Canterbury. Nicephorus of Brienne. Anselm, Bishop of Havelb. Jo. Zonaras. Mich. Glycas. Hug. Victorinus. Eadmerus. George Cedrenus. Peter, the Venerable. Honorius of Autun. Foucher. Alger. Gratian. Peter Lombard.	law of Moses. Eon, a madman, rather than a heretic. The same thing may be said of Tanquilinus. As to Arnold of Brescia, the Petrobrussians, Henricians, Waldenses, and Apostolics, if allowance be made for some few points, they rather deserve the title of REFORMERS and WITNESSES to the TRUTH, than that of Heretics. Peter Abelard and Gibert de la Porrée differed from the notions commonly received with re-	The Crusade is renewed. The kingdom of Jerusalem is overturned, and the affairs of the Christians in Palestine decline. A Third Crusade undertaken. The three famous military Orders instituted, viz. The Knights of St. John of Jerusalem—The Knights Templars—The Teutonic Knights of St. Mary. The original Ms. of the famous Pandect of Justinian is discovered in the ruins of Amalphi, or Melfi, when that city was taken by Lotharius II, in 1137, and this emperor makes a present of it to the city of Pisa, whose fleet had contributed, in a particular manner, to the success of the siege. The contest between the emperors and popes is renew-	George Cedrenus. John Cinamus. Silvester Girald, Bishop of St. David's, Godfrey of Viterbo. William of Newburgh, an English Historian. Pelagius, Bishop of Oviedo. John of Milan, author of the poem, called, Schola Salernitana. Robert Pullein, an English Cardinal. Abraham Aben-Ezra. John and Isaac Tzetzes. Henry of Huntington. Nicetas. Wernier. Moses Maimonides. Anvari, a Persian Astronomer.
Emperors of the West. Henry IV 1106 Henry V 1125 Lotharius II 1138 Conrad III 1152 Frederic I, surnamed Barbarossa 1190 Henry VI 1197 Philip.	Alexander III 1181 Lucius III 1185 Gregory VIII 1188 Clement III 1191 Celestine III 1199					
Kings of Spain, i. e. of Leon and Castile. Alphonso VI. 1109 Alphonso VII 1137 Alphonso VIII 1157 Sancho III 1158 Ferdinand II 1175 Alphonso IX.						
Kings of France. Philip I 1108 Lewis VI, surnamed the Gros, 1137						

CENT. XII. CHRONOLOGICAL TABLES. 219

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Lewis VII, surnamed the Young 1180			Henry of Huntington.	spect to the Holy Trinity.	ed under Frederic Barbarossa and Adrian IV.	Portius Azo.
Philip Aug.			William, Bishop of Rheims.	The Albigenses, a branch of the Waldenses,	—The insolence of the popes excessive.	Nestor, a Russian Historian.
Kings of England.			Constantine Harman.	are branded with the denomination of Manichæans.	Becket, archbishop of Canterbury, assassinated before the altar, while he was at vespers in his cathedral.	Falcandus.
Henry I 1135			Orderic Vital.			Benjamin de Tudela, a Spanish Jew, whose Travels were translated by Barattier.
Stephen 1154			Constantine Manass.		The scandalous traffic of indulgences begun by the bishops, and soon after monopolized by the popes.	Averroes.
Henry II 1189			Zacharias Chrysop.		The Scholastic Theology, whose jargon did such mischief in the church, had its rise in this century.	Eustathius, Bishop of Thessalonica.
Richard I 1199			Peter of Blois.			Salomon Jarchi.
John.			Peter Comestor.			Alhafen, an Arabian, who composed a large work on Optics.
Kings of Scotland.			Peter de Celles.			George Elmacin, author of the History of the Saracens, translated by Erpenius.
Edgar 1106			Peter of Poitiers.			Jeffrey of Monmouth
Alexander 1124			John Cinamus.			Henry of Huntington.
David 1153			John Belet.			
Malcolm IV 1165			Helmold.			
William.			Gislebert, Bishop of London.			
Kings of Sweden.			Stephen Harding.			
Philip 1110			George Xiphilin.			
Ingo IV 1129			Alexand. Arist.			
Ragwald 1140			Godfrey of Viterbo.			
Magnus deposed in 1148			Theod. Balsamon.			
Suercher 1160			Richard of St. Victor.			
Eric, the Holy 1161			William of Auxerre.			
Charles VII 1168			Bruno of Ast.			
Canute 1192						
Suercher II.						

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<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
<i>Kings of Denmark.</i>			<i>Simeon of Durham.</i>		Academical degrees introduced in this century.	
<i>Eric II</i>					Learning revived and encouraged in the University of Cambridge.	
1101					The pope declares war against Roger king of Sicily, who takes from his Holiness Capua and Beneventum.	
<i>Nicholas</i>					The council of Clarendon held against Becket.	
1135					The kings of England and France go to the Holy Land.	
<i>Eric III</i>					Henry II of England, being called by one of the Irish kings to assist him, takes possession of Ireland.	
1138						
<i>Eric IV</i>						
1147						
<i>Sweyn IV</i>						
1155						
<i>Canute V</i>						
1155						
<i>Valdemar</i>						
1182						
<i>Canute VI</i>						
<i>Kings of Poland.</i>						
<i>Uladislaus</i>						
1102						
<i>Boleslaus</i>						
III 1139						
<i>Uladislaus</i>						
II 1146						
<i>Boleslaus</i>						
IV 1173						
<i>Micislaus</i>						
1178						
<i>Casimir II</i>						
1195						
<i>Lescus.</i>						
<i>Kings of Jerusalem.</i>						
<i>Baldwin I</i>						
1118						
<i>Baldwin II</i>						
1131						
<i>Foulques</i>						
1141						
<i>Baldwin</i>						
III 1162						
<i>Almeric</i>						
1173						
<i>Baldwin</i>						
IV 1185						
<i>Baldwin V</i>						
1186						

CENT. XII. CHRONOLOGICAL TABLES. 221

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Guy of Lusignan. Jerusalem was re-taken by the Infidels in 1187 Almeric, from 1196 to 1205						
Kings of Portugal. Alphonso I, proclaimed king in 1139 dies in 1185 Sancho I.						

CENTURY XIII.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Emperors of the East. A. D. Alexius III de-throned in 1203 Alexius IV de-throned in 1204 Alexius Ducas, surnamed	Innocent III 1216 Honorius III 1226 Gregory IX 1241 Celestine IV 1243 Innocent IV 1254 Alexander IV 1261 Urban IV 1264	Hub. Walter 1204 Stephen Lancton 1228 Richard Wether-shed 1231 St. Edmund 1242 Boniface 1270	Joachim. John, Bishop of Macedonia. Demetrius Chomatenus. Mark, Patriarch of Alexandria. Malachy, Archbp. of Ardmagh.	The Waldenses. Nestorians Jacobites. The Brethren and Sisters of the Free Spirit, otherwise called Beghards and Beguttes, Beghins,	The Mahometan religion triumphs over Christianity in China and the Northern parts of Asia, by flattering the passions of voluptuous princes. A papal embassy is sent to the Tartars by Innocent IV.	Roger Bacon, one of the great restorers of learning and philosophy. Saxo Grammaticus. Ralph de Diceto. Walter of Coventry.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
Murzu- phle 1204	Clement IV 1268	Robert Kilward- by 1278	Nicetas Choniata.	and Tur- lupins.	A fourth Crusade is un- dertaken by the	Alexander of Paris, the found- er of French po- etry.
Latin Em- perors of the East residing at Constanti- nople.	Gregory X 1276	John Peck- ham 1291	Francois d'Assise.	Amalric.	French and Ve- netians, who make them- selves masters	Villehar- doin, an Historian.
Balduin I 1205	Innocent V 1276	Robert Winchel- sey.	Alan de l'Isle.	Joachim.	of Constantino- ple, with a de- sign to restore	Accursi of Florence.
Henry 1216	Adrian V 1276		Jacobus de Vitriaco.	Wilhelmi- na.	the throne to Isaac Angelus,	Kimchi, a Spanish Jew.
Peter 1221	John XX 1277		Peter, the Monk.	The sect of the Apostles.	who had been dethroned by his brother Du- cas.	Conrad de Lichte- naw.
Robert 1229	Nicholas III 1280		Anthony of Padua.	John of Parma,	The Empe- ror Isaac is put to death in a	John Ho- lywood, called De
Balduin II 1261	Martin IV 1285		Germanus Cæsarius.	author of the Ever- lasting Gospel.	sedition, and his son Alexius strangled by A- lexius Ducas,	sacro bos- co, author of the
Greek Em- perors re- siding at Nice.	Honorius IV 1288		William of Paris.	Flagel- lants, or Whip- pers.	the ring-leader of this faction.	Sphæra Mundi.
Theodore Lascaris 1222	Nicholas IV 1292		Raymon of Penna- fort.	Circum- cellions.	The Crusa- ders take Con- stantinople a se- cond time, de- throned Ducas,	Actuarius, a Greek Physician.
John Du- cas III 1255	Celestine V 1294		Alexander de Hales.		and elect Bald- win Count of Flanders, Em- peror of the Greeks.	Rod. Xi- menes, Archbi- shop of To- ledo.
Theodore Lascaris 1259			Edmund Rich, Archbp. of Canter- bury.			Michael Coniat, Bishop of Athens.
John Laf- caris IV 1259			Thomas of Spalatro.		The empire of Franks in the East, which had subsisted fifty- seven years, is overturned by Michael Palæo- logus.	Ivel.
Michael Palæolo- gus re- takes Con- stantinople in the year 1261, and thus unites in his per- son the La- tin and Greek Em- pires; he dies in 1283			John Peckham, Archbp. of Canter- bury.			Rigord, an Historian.
			Roger Ba- con.			Pierre de Vignes.
			Albert, the Great.			Matthew Paris.
			Robert Grosse- teste.			Suffridus.
			Vincent de Beauvais.			Sozomene, author of the Uni- versal Chrono-
			Robert Sorbon.			
			George Acropo- lita.			
			Hugo de St. Caro.			
					A Fifth Cru- sade—which is carried on by the confederate arms of Italy and Germany.	

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Andronicus II.			George Metochita.		<i>Damietta</i> , taken—but soon after re-taken.	logy, which is yet in Ms. in the possession of the Regular Canons of <i>Fisoli</i> , near <i>Florence</i> .
Emperors of the West.			Guillaume de St. Amour.		The fleet of the Crusaders ruined by the Saracens.	Barthol.
Philip 1208			Nicephorus Blem.		The Fifth Crusade undertaken by <i>Lewis IX</i> , who retakes <i>Damietta</i> , is afterwards reduced, with his army, to the greatest extremities,—dies of the plague in a second Crusade, and is canonised.	Cotton of <i>Norwich</i> ; see <i>Wharton's Anglia Sacra</i> .
Otho IV 1218			Thomas Aquinas.		The Knights of the Teutonic Order, under command of <i>Herman de Saltza</i> , conquer and convert to Christianity the Prussians, at the desire of <i>Conrad</i> duke of <i>Masovia</i> .	Engelbert. Thomas <i>Wicke</i> , an <i>English Historian</i> .
Frederick II 1250			Bonaventura.		Christianity is propagated among the Arabians in <i>Spain</i> .	<i>Vitellio</i> , a <i>Polish Mathematician</i> .
Civil wars and an Interregnum, during which			Gilbert of <i>Tournay</i> .		The philosophy of <i>Aristotle</i> triumphs over all the systems that were in vogue before this century.	Albert, the <i>Great</i> .
Conrad of <i>Suabia</i> , William count of <i>Holland</i> , Richard king of <i>England</i> , Alphonso of <i>Spain</i> , Ottocar of <i>Bohemia</i> , appear on the scene of action.			John of <i>Paris</i> , an opposer of <i>Transubstantiation</i> and <i>Papal Tyranny</i> .		The power of creating Bishops, Abbots, &c. is claimed by the Roman	Colonna, <i>Archbp. of Messina</i> .
Rodolphus of <i>Hapsburg</i> is elected Emperor, and dies in 1291			John Becus.			Michael Scot, the translator of <i>Aristotle</i> .
Adolphus of <i>Nassau</i> 1298			Nicetas Acominatus.			Gregory <i>Albufarius</i> .
Albert I.			Theodore <i>Lascaris</i> .			<i>Foscarari</i> of <i>Bologna</i> .
Kings of Spain, i.e. of Leon and Castile.			Arfenius.			Alphonso, king of <i>Castile</i> .
			George Pachymer			<i>Cavalcanti</i> of <i>Florence</i> .
			George the Cyprian.			<i>Dinus</i> , a famous <i>Jurist</i> .
			Stephen Langton, <i>Archbp. of Canterbury</i> .			
			Robert Capito.			
			Thomas Cantiprat.			
			Richard Middleton.			
			William Durand.			
			Ægidius de <i>Columna</i> .			

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Alphonso IX 1214			Guil. Peraldus.		pontiffs, whose wealth and revenues are thereby greatly augmented.	Marco Polo, a Venetian, whose travels in China are curious.
Henry I 1217			Martin Polon.		John, king of England, excommunicated by Pope Innocent III, is guilty of the basest compliances, through his slavish fear of that insolent pontiff.	Francis Barberini, an Italian Poet.
Ferdinand III 1252			Raymond Martin.		The Inquisition established in Narbonne Gaul, and committed to the direction of Dominic and his Order, who treat the Waldenses and other reputed heretics with the most inhuman cruelty.	
Alphonso X 1284			Gregory Albufaraius.			
Sancho IV 1295			Jacob de Voragine.			
Ferdinand IV.			Guillaume de Seignelai, Bishop of Auxerre.			
Kings of France.			William of Auvergne, Bishop of Paris.			
Philip Aug. 1223			Henry of Ghent.			
Lewis VIII 1226			Pope Boniface VIII.			
Lewis IX <i>sainted</i> 1270						
Philip III <i>the Hardy</i> 1285						
Philip IV <i>the Fair</i> .						
Kings of England.						
John 1216						
Henry III 1272						
Edward I.						
Kings of Scotland.						
William 1214						
Alexander II 1249						
Alexander III 1286						
Interregnum.						
John Baillol.						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
<i>Kings of Sweden.</i> Suercher II 1211 Eric X 1218 Jean I 1222 Eric XI 1250 Waldemar 1276 Magnus 1290 Birger.					the Virgin Mary. Jubilees instituted by Pope Boniface VIII. The <i>Sicilian Vespers</i> , — when the French in Sicily, to the number of 8000, were massacred in one evening at a signal given by John Prochyta, a Sicilian nobleman. Conrad, duke of Suabia, and Frederick of Austria, beheaded at Naples by the counsel of Pope Clement IV. The Jews are driven out of France by Lewis IX, and all the copies of the <i>Talmud</i> , that could be found, are burnt. The college of electors founded in the empire. The association of the <i>Hans-Towns</i> . The Dominicans, Franciscans, Servites, Mendicants, and the Hermits of St. <i>Augustin</i> , date the origin of	
<i>Kings of Denmark.</i> Canute VI 1202 Waldemar II 1241 Eric VI 1250 Abel 1252 Christopher 1259 Eric VII 1286 Eric VIII.						
<i>Kings of Poland.</i> Lescus V 1203 Uladißlaus III 1226 Boleslaus V 1279 Lescus VI 1289 Boleslaus, Henry and Uladißlaus, take the title of Governors. Premislaus 1296 VOL. V.						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Uladislaus IV <i>deposed</i> <i>in 1300</i> Wince- flaus, king <i>of Bohe-</i> <i>mia.</i>					their orders from this cen- tury. The fables concerning the Removal of the chapel of <i>Lo-</i> <i>retto</i> ; the Visi- on of <i>Sim. Sto-</i> <i>chius</i> ; the Wandering Jew; and <i>St.</i> <i>Anthony's</i> obliging an ass to adore the sa- crament, are in- vented about this time. The Festivals of the Nativity of the Blessed Virgin, and of the Holy Sacra- ment or Body of <i>Christ</i> insti- tuted. The present House of <i>Au-</i> <i>stria</i> take their rise in this cen- tury. <i>Wales</i> is con- quered by <i>Ed-</i> <i>ward</i> , and united to <i>Eng-</i> <i>land</i> . There is an uninterrupted succession of English parlia- ments from the year 1293.	
Kings of Portugal. Sancho I 1212 Alphonso II 1223 Sancho II 1246 Alphonso III 1279 Denis.						

CENTURY XIV.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
<i>Emperors of the East.</i> A. D. Andronicus II 1332 Andronicus the Younger 1341 John Cantacuzenus usurps the government under John Palæologus, and holds it till the year 1355. John VI, Palæol. 1390 Andronicus IV 1392 Emanuel II. <i>Emperors of the West.</i> Albert I 1308 Henry VII, Luxen. 1313 Lewis V, Bav. 1347 Charles IV 1378 Wenceslaus 1400	Boniface VIII 1303 Benedict XI 1314 Clement V 1316 John XXI 1334 <i>A schism between Peter and John.</i> Benedict XII 1342 Clement VI 1352 Innocent VI 1362 Urban V 1372 <i>A schism between Urban and Clement.</i> Gregory XI 1378 <i>The death of Gregory IX occasioned that violent schism that threw the Western church into the utmost confusion.</i> <i>The church of Rome had two Popes, one residing at</i>	Robert Winchelsey 1313 Walter Raynold 1327 Simon Meopham 1333 J. Stratford 1348 Thomas Bradwardin 1349 Simon Islip 1365 Simon Langham 1374 Simon Sudbury 1381 W. Courtney 1396 Thomas Arundel.	Nicephorus Callistus. Raymond Lully. Matthæus Blastares. Barlaam. Greg. A-cindynus. John Cantacuzenus Nicephorus Greg. John Duns Scotus. Andrew of Newcastle Francis Mayron. Durand of St. Portian. Nicholas de Lyra. John Bacon. William Occam. Nicholas Triveth. Andrew Horne. Richard Bury. Walter Burley. Richard Hampole. Robert Holkot. Thomas Bradwar-	Waldenses Palamites, Hesycasts, and Quie-tists, three different names for one sect. <i>Spiritual Franciscans.</i> Ceccus Asculanus, who was burnt at Florence by the Inquisition, for making some experiments in mechanics that appeared miraculous to the vulgar. Echard. Johan. de Mercuria. Beghards, and Beguines. <i>As to the Cellites or Lollards they cannot be esteemed Heretics.</i> <i>The followers of John Wickliff deserve an</i>	Fruitless attempt: made to renew the Crusades. Christianity encouraged in Tartary and China; but loses ground towards the end of this century. The Lithuanians and Jagello their prince converted to the Christian faith in the year 1386. Many of the Jews are compelled to receive the Gospel. Philosophy and Grecian literature are cultivated with zeal in this century. The Disputes between the Realists and Nominalists revived. Philip the Fair, king of France, opposes with spirit the tyrannic pretensions of the pope to a temporal jurisdiction over kings and demands a	Dante, the principal restorer of Philosophy and Letters, and also one of the most sublime Poets of modern times. Petrarch. Boccace. Chaucer. Matthew of Westminster. Nicholas Triveth. Nicephorus Gregoras, the compiler of the Byzantine History. Theodore Metochita. Guillaume deNangis, Historian. Henry Ste-ro, Historian. Dinus Mugellanus. Evrard, Historian. Hayon, an Armenian Historian.

128 CHRONOLOGICAL TABLES. CENT. XIV.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
<i>Kings of Spain, i.e. Leon and Castile.</i>	<i>Rome, the other at Avignon.</i>		<i>din, Archbishop of Canterbury.</i>	<i>eminent place, with their leader, in the list of Reformers.</i>	<i>general council to depose Boniface VIII, whom he accuses of Herefy, Simony, and several enormities.</i>	<i>Albertino Mussato.</i>
<i>Ferdinand IV 1312</i>	<i>At Rome.</i>		<i>John Wickliff.</i>		<i>The papal authority declines.</i>	<i>Orderick de Forli.</i>
<i>Alphonso XI 1350</i>	<i>Urban VI 1389</i>		<i>Thomas Stubbs.</i>	<i>Nicholas of Calabria.</i>	<i>The residence of the popes removed to Avignon.</i>	<i>Lupold, Bishop of Bamberg.</i>
<i>Pedro the Cruel 1369</i>	<i>Boniface IX.</i>		<i>John de Burgo.</i>	<i>Martin Gonfálve.</i>	<i>The University of Avignon, Persia, Orleans, Florence, Cabors, Heidelberg, Prague, Perpignan, Cologne, Pavia, Cracovia, Vienna, Geneva, Orange, Siena, Erfurt, Angers, founded.</i>	<i>Peter of Duisbourg, an Historian.</i>
<i>Henry II 1379</i>	<i>At Avignon.</i>		<i>William Wolfort.</i>	<i>Reghard Bartoldus de Rorbach.</i>	<i>The University of Avignon, Persia, Orleans, Florence, Cabors, Heidelberg, Prague, Perpignan, Cologne, Pavia, Cracovia, Vienna, Geneva, Orange, Siena, Erfurt, Angers, founded.</i>	<i>Albert of Strasbourg, an Historian.</i>
<i>John I 1390</i>	<i>Clement VII not acknowledged</i>		<i>The last thirteen all English Authors.</i>	<i>The Dan- cers.</i>	<i>The rise of the Great western schism, which destroyed the unity of the Latin church, and placed at its head two rival popes.</i>	<i>Barlaam of Calabria, Master of Petrarch.</i>
<i>Henry III.</i>	<i>1394</i>		<i>Peter Aureolus.</i>		<i>John Wickliff opposes the Monks, whose licentiousness and ignorance were scandalous, and recommends the study of the Holy Scriptures.</i>	<i>Joinville.</i>
<i>Kings of France.</i>	<i>Benedict XIII.</i>		<i>John Baf- solis.</i>			<i>Peter de Apono, Physician and Astro- nomer.</i>
<i>Philip the Fair 1314</i>			<i>Bernard Guido.</i>			<i>Marfilius of Padua, a famous Lawyer.</i>
<i>Lewis X, Hutin 1316</i>			<i>Alvarus Pelagius.</i>			<i>John An- dré, an eminent Jurist.</i>
<i>Philip V 1321</i>			<i>Theo- phanes, Bishop of Nice.</i>			<i>Leontius Pilato, one of the restorers of learning.</i>
<i>Philip VI, Valois 1350</i>			<i>Philotheus Antonius Andreas.</i>			<i>Gentilis de Foligno.</i>
<i>John 1364</i>			<i>Herveus Natalis.</i>			<i>Ismael Abulfeda, an Arabi- an Prince.</i>
<i>Charles V 1380</i>			<i>Thomas of Strasburg.</i>			<i>Peter of Ferrara.</i>
<i>Charles VI</i>			<i>Raynerius of Pisa.</i>			<i>Arnold of Ville- neuve.</i>
<i>Kings of England.</i>			<i>John of Fribourg.</i>			
<i>Edward I 1307</i>			<i>Pope Cle- ment VI.</i>			
<i>Edward II 1327</i>			<i>Thomas Joylius.</i>			
<i>Edward III 1377</i>			<i>John of Naples.</i>			
<i>Richard II 1399</i>			<i>Albert of Padua.</i>			
<i>Henry IV.</i>			<i>Michael Celenas.</i>			
<i>Kings of Scotland.</i>						
<i>John Balliol 1306</i>						

CENT. XIV. CHRONOLOGICAL TABLES. 219

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Robert Bruce 1329			Gregory Palamas.		A warm contest arises among the Franciscans about the poverty of Christ and his Apostles.	William Grisant, an English Mathematician.
David II 1370			Peter of Duisbourg.		Another between the Scottists and Thomists, about the doctrines of their respective chiefs.	Homodei of Milan, Albergotti of Arezzo.
Robert II 1390			Ludolf Saxon.		Pope Clement V orders the Jubilee, which Boniface had appointed to be held every hundredth year, to be celebrated twice in that space of time.	Philip of Leyden.
Robert III.			Cardinal Cajetan.			Baldus de Ubaldis.
Kings of Sweden.			James of Viterbo.			Froissard, a French Historian.
Birger 1326			Cardinal Balde.			
Magnus 1363			George of Rimini.			
Albert, defeated by Margaret queen of Denmark in 1387, dies in the year 1396.			Pope Benedict II.			
Margaret.			Gui of Perpignan			
Kings of Denmark.			Nicholas Cabasilas, Archbishop of Thessalonica.		The Knights Templars are seized and imprisoned; the greatest part of them put to death, and their Order suppressed.	
Eric VIII 1321			Richard, Bishop of Ardmagh.		The rise of the Roman empire, in 1303.	
Christopher II 1333			Demetrius Cydonius		The Golden Bull, containing rules for the election of an Emperor, and a precise account of the dignity and privileges of the electors, is issued out by Charles IV.	
Waldemar III 1375			Petrarch.		Pope Clement VI adds the	
Olaus 1387			Peter Berchorius.			
Margaret.			John Cyparissotes.			
Kings of Poland.			Nicholas Oresme.			
Wincelaudus 1305			Philip Ribot.			
Uladislaus re-ascends the throne, and dies in 1333			Nilus Rhodius.			
Casimir III 1370, the last of the Piasts.			Marsilius Pat.			
			Maximus Plan.			
			Petrarch.			
			John Taulerus.			

230 CHRONOLOGICAL TABLES. CENT. XIV.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Lewis, king of Hungary 1381			Greg. Palamas.		county of <i>Avignon</i> to the Papal territories.	
Interregnum.			Nic. Eymericus.		The Emperor <i>Henry VII</i> dies, and is supposed, by some authors, to have been poisoned by a consecrated wafer, which he received, at the sacrament, from the hands of <i>Bernard Politian</i> , a Dominican monk. This account is denied by authors of good credit. The matter, however, is still undecided.	
Uladislaus Jagellon, duke of Lithuania			John Rufbroch.			
Kings of Portugal.			Manuel Caleca.			
Denis 1325			Catherine of Sienna.			
Alphonso IV 1357			St. Bridget			
Pedro the Justiciary 1367			Gerhard of Zutphen.			
Ferdinand 1383			Pierre Ailli.			
Interregnum.			Francis Zabarella			
John I.			Marfilius of Padua, who wrote against the Papal Jurisdiction			
Ottoman Emperors.			Philippe de Mazieres.		Gun-powder is invented by <i>Schwartz</i> , a monk.	
The ancient history of the Turks extends from the beginning of the Seventh to the commencement of the Fourteenth century. The modern commences about the beginning of the Fourteenth century.			Jordan of Quedlinburg.		The <i>Mariner's compass</i> is invented by <i>John Goia</i> , or, as others alledge, by <i>Flavio</i> .	
			Barth. Alhici of Pisa, author of the famous book of the Conformities of St. Francis with Jesus Christ.		The city of <i>Rhodes</i> is taken from the Saracens, in the year 1310, by the Knights Hospitallers, or, as they are now called, Knights of <i>Malta</i> .	
			Fabri, Bishop of Chartres.		<i>Tamerlane</i> extends his conquests in the East.	
			Michael Angrianus.			

CENT. XIV. CHRONOLOGICAL TABLES. 231

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events—Religious Rites—	Profane Authors.
Othman 1327 Or Kkan 1359 Amurat or Morad 1389 Bajazet.			Raymond Jordan. Jac. de Theramo. Manuel Chrysoloras. Cardinal Francis Zarabella; with many others, too numerous to mention.		The Bible is translated into French by the order of <i>Charles V.</i> The festival of the <i>Holy lance</i> and <i>nails</i> that pierced <i>Jesus Christ</i> instituted by <i>Clement V.</i>—Such was this pontif's arrogance, that once, while he was dining, he ordered <i>Dandalus</i>, the Venetian ambassador, to be chained under the table like a dog. The beginning of the Swiss Cantons. The Emperors, <i>Lewis</i> of <i>Bavaria</i>, <i>Philip</i> the Fair, king of <i>France</i>, <i>Edward III.</i>, king of <i>England</i>, who opposed the tyranny of the popes, may be looked upon as witnesses to the truth and preparers of the Reformation. To these we may add, <i>Durand</i>, <i>Gerson</i>, <i>Olivus</i>, who called the pope Antichrist, and <i>Wickliff</i>, who re- ected Transub-	

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
					stantiation, the Sacrifice of the Mass, the Adoration of the Host, Purgatory, Meritorious Satisfactions by Penance, Auricular Confession, the Celibacy of the Clergy, Papal Excommunications, the Worship of images, the Virgin and Relicks The Order of the Garter is instituted in England by Edward III.	

CENTURY XV.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Emperors of the East.	Boniface IX 1404	Thomas Arundel 1413	John Hufs. Jerome of Prague.	The Waldenses.	The Moors and Jews are converted in Spain by force.	Laurentius Valla, the great restorer of Latin elo-
A. D. Manuel II 1425	Innocent VII 1406	H. Chicheley 1443	Paulus Anglicus.	The Wickliffites.	In the year 1492, Christopher Columbus opens a passage into America, by the discovery of the islands of Hispaniola, Cuba, and Jamaica.	cution.
John VI, Palæologus 1448	Gregory XII deposed 1409	John Stafford 1452	John Gerson.	The White Brethren.		Leonard Aretin.
Constantine Palæologus, so far down as the year 1453,	Alexander V 1410	John Kemp 1453	Herman de Petra.	The Men of Understanding, who were headed by Ægidius Cantar, and Wil-		Gasparini.
when Constantinople	John XXII deposed 1417	Thomas Bourchier 1486	Theod. de Niem, Archbishop of Cambray.			William Lynwood.
	Martin V 1431	J. Morton 1500	Tho. Valdensis.			Alexander Chartier.
	Eugenius IV 1441					Gob. Persons.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
<i>was taken by Mahomet II.</i>	<i>A schism—The council of Basil de-</i>		Pope Alexander V.	liam of Hildernis-	Turks in the year 1453.	Fr. Frezzi.
Emperors of the West.	<i>pose Eugenius, and elect Amadeus, first Duke of Savoy, who assumes the title of Felix V.</i>		John Capreolus.	Picard, an Adamite.	Letters flourish in Italy, under the protection of the House of Medici and the Neapolitan monarchs of the house of Arragon.	Christine of Pisi.
Robert			Peter de Anchara-	<i>The following deserve rather the denomination of Reformers than Heretics, viz.</i>		Paul de Castro.
1410			Nicholas de Clemingis.	John Hufs.	The calamities of the Greeks, under the Turkish government, conduce to the advancement of learning among the Latins.	Poggio of Florence.
Jodocus not acknowledged.			Theod. Urias.	Jerome of Prague.		John Fortescue, High Chancellor of England.
Sigismund			Alphonf. Toftat.			Theod. Gaza.
1437			John Patriarch of Antioch.			Bart. Facio.
Albert II of Austria	<i>Eugenius however triumphs in the issue.</i>		Mark of Ephesus.	<i>Branches of the Hufsites, The</i>		Dlugofus, a Polish Historian.
1439			Cardinal Bessarion.	Calixtines.	The council of Constance is assembled by the Emperor Sigismund in the year 1414.	R. Sanc. de Arevalo.
Frederick III 1493	Nicholas V		G. Scholarius.	—Orebites		Laon. Calcondilas.
Maximilian I.	1455		G. Gemistus.	—Orphans.		J. Savonarola.
	Callistus III 1458		John de Turrecremata.	—Tarborites.		Marcilius.
Kings of Spain, i.e. of Leon and Castile.	Pius II 1464		George of Trapezonde.	Bohemian Brethren.		Ficinus.
Henry III 1406	Paul II 1471		John Capistran.	<i>As also</i>		John Picus de Mirandula.
John II 1454	Sixtus IV 1484		Laurentius Valla.	John Petit.		Marc. Coc.
Henry IV 1474	Innocent VIII 1492		John of Segovia.	John Welus.		Sabellicus.
Ferdinand, in right of Isabella.	Alexander VI.		Franc. de la Place.	Peter Ofma.		Forestus.
			Reginald, Bishop of St. Asaph.	Matth. Grabon.		Ant. Bonfinius.
Kings of France.			Antonin, Archbishop of Florence.			Jovian.
Charles VI			Nicholas de Cusa, Bishop of Brixen			Pontanus.
Charles VII 1461						Leonard Justinian.
Lewis XI 1483						G. Gemistus.
Charles VIII 1498						J. Alvarot.
Lewis XII						Guarino de Verone.
						J. Juv. des Ursins.
						Maff. Vegio.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
<i>Kings of England.</i>			<i>and Cardinal.</i>		The council of <i>Constance</i> remove the <i>Sacramental Cup</i> from the laity, and declare it lawful to <i>violate the most solemn promises and engagements</i> when made to heretics.	Flavio Biondo.
Henry IV 1413			Thomas a Kempis.			J. Argyropuleus.
Henry V 1422			Anton. de Roselis.			Dr. Thomas Lynacre.
Henry VI <i>deposed in 1461</i>			Rickel.			The Strozzi.
Edward IV 1482			Ducas.			Bon. Monbricitus.
Edward V 1483			Bened. de Accoltis.			P. Callim.
Richard III 1485			Guill. de Aoupe-lande.		The war of the Hussites in <i>Bohemia</i> .	Esperiente.
Henry VII			James Paradise, an <i>English Carthusian</i> .		Institution of the Order of the Golden Fleece.	Jul. Pompon. Lætus.
<i>Kings of Scotland.</i>			Æneas Sylvius Piccolom, <i>Pope Pius II.</i>		The Moors and Jews driven out of <i>Spain</i> .	Angel. Politian.
Robert III 1406			Leon. Justinian.		The massacre of <i>Varnes</i> , in the year 1444.	Fulgosi.
James I 1437			John Gobel.		The Order of <i>Minimes</i> instituted by <i>Francis de Pauls</i> .	A. Urceus Codrus.
James II 1460			Alphonso de Spina.		Exploits of the <i>Maid of Orleans</i> .	Mich. Marullus.
James III 1488			Greg. de Heymbourg.		The art of printing with moveable wooden types is invented by <i>Coster</i> at <i>Harlem</i> ; and the farther improvements of this admirable art are owing to <i>Gensfleisch</i> and <i>Guttemberg</i> of <i>Mentz</i> , and <i>Schoeffer</i> of <i>Strasbourg</i> .	Oliver de la Marche Caiado.
James IV.			Theod. Lelio.			Abarbanel Calepin.
<i>Kings of Sweden and Denmark.</i>			Henry of <i>Cocum</i> .			Bebel.
Margaret 1412			J. Ant. Campanus.			Martial de Paris.
Eric IX <i>deposed in 1438</i>			Alex. de Imola.			Phil. de Comines.
Christoph III 1448			Herry Harphius.			Al. Achilini.
Charles Canutson 1471			J. Perez.			Scipio Carteromaco.
<i>An Interregnum until the year 1483.</i>			P. de Natalibus.			John Baptiste Porto.
John.			B. Platina.			Aldus Manutius.
			P. Niger.			Cherefeddin Ali, a <i>Persian Historian</i> .
			John de Wessalia.			Arab. Ichah, an <i>Arabian Historian</i> .

CENT. XV. CHRONOLOGICAL TABLES. 235

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Kings of Poland. Uladiſlaus Jag. 1434 Uladiſlaus, king of Hungary 1444 An Inter-regnum of three years. Caſimir IV 1492 John Albert.			Hermol. Barbarus. Michael of Milan. Stephen Brulefer. Cardinal Andr. du St. Sixte. Savanarola Marcilius Fecinus. John Tritheme. John Pic. of Mirandula. Ant. de Lebrixa. Bouffard. J. Reuchlin, otherwise called Capnio. Jovianus Pontanus. Nicholas Simonis. Claude de Seyffiel. Simeon of Theſſalonica. Gobelinus Perſona. Henry of Heſſia. George Phranza. Vincent Ferrieres. Julianus Cæſarinus. Nich. Tudeschus or Panormus Raymond Sabund.		The Universities of <i>Leipſick</i> , <i>Louvain</i> , <i>Fribourg</i> , <i>Roftock</i> , <i>Baſil</i> , <i>Tubingen</i> , <i>Wurtzburg</i> , <i>Turin</i> , <i>Ingoľſtadt</i> , <i>St. Andrew's</i> in Scotland, <i>Poitiers</i> , <i>Glaſgow</i> , <i>Griepſwalde</i> in <i>Pomerania</i> , <i>Piſa</i> , <i>Bourdeaux</i> , <i>Triers</i> , <i>Toledo</i> , <i>Upſal</i> , <i>Mentz</i> , <i>Copenhagen</i> , founded in this century. The firſt book printed with types of metal; which was the <i>Vulgate Bible</i> , published at <i>Mentz</i> in 1450; a ſecond edition of the ſame book was published at <i>Mentz</i> in 1642, and has been miſtaken for the firſt. The famous Pragmatic ſanction eſta- bliſhed in France. The University of <i>Caen</i> in <i>Normandy</i> , is founded by the English in the year 1437. The Portuguese ſail, for the firſt time, to the <i>East-Indies</i> .	J. Whitehamſted. Ulugbeg, a Tartar Prince. J. Bracelli. Palmieri. Villon, otherwiſe Corbueil. Muller, ſurnamed Regio- montanus Calentius, a Latin Poet. Dom. Calderini. Barth. Fontius. Enguerr. de Monſtrelet. Andronicus of Theſſalonica. George of Tapeſonde Fr. Philelphi. Alex. Imola. J. Ant. Campani. Nich. Perrotti. Th. Littleton. Ant. of Palermo. Conſtant. Laſcaris. A. Barbatius. Chriſt. Perſona. Bern. Juſtiniani.
Kings of Portugal. John I 1433 Edward 1438 Alphonſo V. 1481 John II 1495 Emmanuel the Great. Ottoman Emperors. Bajazet taken priſoner by Tamerlane in 1402 Solyman 1410 Mouſa 1413 Mahomet I 1421 Amurat II 1451 Mahomet II, who						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
takes Constantinople in 1453 and dies in 1481. Bajazet II. Czars or Emperors of Russia. There reigns in the Chronology of these Princes an uncommon degree of confusion, suitable to the barbarism of that nation. In the year 1732, they began to publish at Petersburg a series of their Sovereigns, beginning with Duke Ruricke, who is supposed to have reigned in the ninth century. From that time downwards, all is darkness and perplexity, until we come to the reign of John Basilowitz I, who, in the			Catherine of Bologn. Gregorius Melissen. Marcus Eugenius. Laurent. Justinian. Sylvester Syropul. Ambrose, General of the Camaldules. George Codinus. Onuphr. Panvinus Gabriel Biel. John Nauclerus. John Nieder.		dies, under Vaquez de Gama. Maximilian divides the empire into six circles.	Dieb. Schilling. Ralph Agricola. J. Andrea, Ermol. Barbaro. Alex. ab Alexandro. G. Merula M. M. Boiardo. A Mancinelli. Rob. Gauguin. Bern. Corio. Gabr. Altilius. Gul. Caourfin. J. Nanni, Al. Rannuccini. P. Crinitus Molines. Cettes. John Murmellius. Mark Mufurus. Jafon Mainus. Pandolf Collencio. R. Langius. John Collet. Pietro Cosimo. Abraham Zachut,

CENT. XV. CHRONOLOGICAL TABLES. 237

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
fifteenth century, shook off the yoke of the Tartars, and assumed, first, the title of Czar, after having conquered the kingdom of Casan. We therefore begin with this Prince, and shall follow the Chronology observed by the authors of the Modern Universal History, in their History of Russia. The Reader may, however, consult the Tablettes Chronologiques de l'Histoire Universelle of LENGLET, who places this Prince in the sixteenth century. John Basilowitz.						

CENT. XVI. CHRONOLOGICAL TABLES. 239

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics.	Remarkable Events—Religious Rites—	Profane Authors.
Isabella dispossessed 1504			James Andreas.	Mich. Servetus.	The league of Smalcald is formed in 1530.	Ed. Brere-wood.
Ferdinand 1516			David Chytræus	Valent. Gentilis.	The Reformation introduced into Scotland by John Knox, about the year 1560; and	<i>French Authors.</i>
Philip I of Austria 1506			William Farel.	Lælius Socinus.	Into Ireland by George Brown, about the same time;	William Budé.
Jane 1516			Theodore Beza.	Fauftus Socinus.	Into the United Provinces, about the year 1566.	Clement Marot.
Charles I or V 1558			Fauftus Socinus.	Quintin, the chief of the Libertines.		Fr. Rabelais.
Philip II 1598			Ben. Arias Montanus.			Ja. Dubois (Sylvius).
Philip III. N. B.			And. Osiander.			Pierre Gilles.
Philip II seizes upon Portugal, which remains in the possession of the Kings of Spain until the year 1640.			Ægid. Hunnius.			Or. Finée.
			Melchior Canus.			Robert Stephens.
			Polyc. Lyserus.			P. Belon.
			George Wicellus.			William Morel.
			George Cassander			Adr. Turnebus.
			Cardinal Bellarmin			Ch. Du Moulin.
			Stella.			Gilb. Cousin.
Kings of France.			Crantzius.			Mich. de l'Hopital.
Lewis XII 1515			Thomas Illyricus.			L. Le Roy (Regius).
Francis I 1547			Jacob Ben Chaim, who gave an edition of the Hebrew Bible.			Hub. Languet, author of the <i>Vindiciæ contra Tyrannos</i>
Henry II 1559			Sanderus.			Laur. Joubert.
Francis II 1560			Ind. Ciarus.			James Peletier.
Charles IX 1574			John Major.			Fr. Belleforest.
Henry III 1589			Andrew Vega.			M. A. Fr. Muret.
Henry IV.			Franc. Vatable.			P. Ronfard
Kings of England.			Cardinal Sadolet.			J. Dorat.
Henry VII 1509						James Cujas.
Henry VIII 1547						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Edward VI 1553 Mary 1558 Elizabeth.			Cardinal Cortesius. John Cochläus Alphonf. Zamora. Vivaldus. J. Almain. Spagnoli. Aug. Dathus. Pope Adrian VI Petro de Monte. Pope Leo X Alb Pighius. Henry VIII, king of England. Lewis Vives. S. Pagninus. Leon de Castro. Math. Ugonius. Cardinal Cajetan. James Hoogstra- at. Ambr. Catharini. John Faber Ortuin Gratius. John Eckius. Leander Alberti. Nic. Serarius. Pet. Canisius. Cæsar Baronius.		stituted into its place. Pope Julius III bestows the Cardinal's hat upon the keeper of his monkeys. The Inquisition is established at Rome by Paul IV. The war of the Peasants. The Universities of <i>Wittemberg</i> , <i>Francfort</i> on <i>Oder</i> , <i>Alcala</i> , <i>Saragossa</i> , <i>Marpurg</i> , <i>Seville</i> , <i>Compostella</i> , <i>Oviedo</i> , <i>Grenade</i> , <i>Francker</i> , <i>Strasbourg</i> , <i>Parma</i> , <i>Macerata</i> , <i>Tortosa</i> , <i>Coimbre</i> , <i>Conigberg</i> , <i>Leyden</i> , <i>Florence</i> , <i>Reims</i> , <i>Dillingen</i> , <i>Mexico</i> , <i>St. Domingo</i> , <i>Tarragona</i> , <i>Helmstadt</i> , <i>Altorf</i> , <i>Paderborn</i> , <i>Sigen</i> , founded in this century. The treaty of <i>Passau</i> , in 1552. The <i>Paris</i> massacre of the Protestants on <i>St. Bartholomew's</i> day. The republic of the United Provinces formed by the union of <i>Utrecht</i> .	Fr. Hotman. James Amyot. Mich. de Montagne. Mich. de Castelnau P. Pithou. J. Bodin. Nic. Vignier. Bl. de Vigenere. Henry Stephens. J. de Serres (<i>Seranus</i>). Cl. Fauchet. J. Passerat. J. J. Boissard. P. Daniel, d' <i>Orleans</i> Francis Viète. Cardinal d'Ossat. Rob. Constantin. P. Morin. Jos. Just. Scaliger. Nic. Rapin J. Papue-Masson. P. B. Brantome. St. Pasquier. <i>Italian Authors.</i> Americ Vesputius J. Jocundi of <i>Verona</i> ,
Kings of Scotland. James IV 1513 James V 1542 Mary beheaded in 1587 James VI.						
Kings of Sweden and Denmark. John 1513 Christiern II deposed in 1522 Gustavus Ericson 1560 N. B. Sweden is separated from Denmark under this Prince. Eric deposed in 1568 John III 1592 Sigismund king of Poland, deposed in 1599 Charles IX						
Kings of Denmark. Christiern II deposed in 1522						

CENT. XVI. CHRONOLOGICAL TABLES. 241

<i>Sovereign Princes.</i>	<i>Popes or Archbishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
Frederick I 1533 Christiern III 1559 Frederick II 1588 Christiern IV.			Fran. Riberia. Pierre Pithou. Mich. Baius. W. Alan, English Cardinal. Mercator. Nic. Harpsfield Leunclavius. Molina. Salmeron. Maldonat. J. Natalis. J. P. Maffei. Cardinal Hosius. Jansenius. John Tillet. James Naciantus. De Vargas. Cardinal Seripand. And. Massius. Pope Paul IV. Widmanstadt. Gassander. Stapleton. Mercerus. F. Xavier. Ign. Loyola. Bishop Gardiner. Jer. Oleaster, with many others too		The edict of Nantes granted to the Protestants by Henry IV of France.	who discovered the Letters of Pliny. Leonici, the translator of Galen. Pomponace. M. A. Casanova. P. Gravina Sannazarius. Machiavel Vida. J. A. Lascaris. Alcyonius, translator of Aristotle. Ariosto. Burn. Maffei. Fr. Guiccardini. Cardinal Bembo. Cardinal Sadoler. And. Alciat. M. A. Flaminio d'Imola. Lilius Giraldus. J. Fracastor. Polydor Vergil. M. A. Majoragio. P. Aretin. J. de la Casa.
<i>Kings of Poland.</i> John Albert 1501 Alexander 1506 Sigismund I 1548 Sigismund II 1572 Henry of Anjou, until the year 1574 Stephen Batori 1587 Sigismund king of Sweden.						
<i>Kings of Portugal.</i> Emmanuel the Great 1521 John III 1557 Sebastian 1578 Henry Card. 1580 Portugal is reduced under the dominion of Spain by Philip II.						

CENT. XVI. CHRONOLOGICAL TABLES. 243

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events, &c.	Profane Authors.
						<i>German and Dutch Authors.</i> J. Reuchlin. P. Mosellan. M. Aurogalus, who assisted Luther in the translation of the Bible. H. C. Agrippa. D. Erasmus of Rotterdam. Luscinius. Simon Grynaeus. Adr. Barland of Zealand. Nic. Copernicus, a Prussian. J. Secundus of the Hague. J. Olaus Magnus. Peutinger. Paul Fagius. Sebastian Munster. G. Agricola. John Sleidan. Gasp. Brulchius. P. Lotichius. Conrad Gesner. G. Fabricius. A. Masius. Joach. Camerarius. Viglius of Zuichem. Hubert Goltzius. John Sturmius. J. Sambuc. A. G. Busbecq. J. Leunclavius. G. Mercator. Læv. Torrentius. Raphelingius. Ortelius.

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<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
						Tycho-Brahé, a Dane. Heurnius of Utrecht Nicholas Craigius of Copenhagen. Justus Lipsius. Paul Merula of Leyden. A. Gorlaeus. Schonæus. Em. Van Meteren. Dom. Baudius.

CENTURY XVII.

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events—Religious Rites—</i>	<i>Profane Authors.</i>
<i>Emperors.</i> A. D. Rodolphus II 1612 Matthias 1619 Ferdinand II 1637 Leopold I 1644	Clement VIII 1605 Leo XI 1605 Paul V 1621 Gregory XV 1623 Urban VIII 1644 Innocent X 1655 Alexander VII 1667 Clement IX 1669	Dr. J. Whitgift 1603 Dr. R. Bancroft 1610 Dr. George Abbot 1633 Dr. W. Laud 1644 Dr. W. Juxon 1663	Protestant Writers. Archbp. Abbot. John Lightfoot. Matthew Pool. Bishop Pearson. Bishop Fell. Gataker. Bishop Ward. Owen.	The doctrine of the Jesuits, concerning philosophical sin, condemned by Pope Alexander VIII, in 1690. The Probabilists (so the Jesuits were called from	The congregation <i>De propaganda</i> , &c. founded at Rome, in 1622, by Pope Gregory XV. Christianity is propagated in the kingdoms of Siam, Tongking, and Koebinchina, by the Jesuit-Missionaries.	No century has been so fertile in authors as this before us. Their number amounts to above 850. We shall confine ourselves to those who were most eminent in

CENT. XVII. CHRONOLOGICAL TABLES. 245

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Philip IV 1665 (Portugal throws off the Spanish yoke, and recovers its independency, in the year 1640). Charles II 1700	Clement X 1676 Innocent XI 1689 Alexander VIII 1691 Innocent XII 1700	Dr. Gil. Sheldon 1677 Dr. W. Sandcroft 1693 Dr. John Tillotson 1694 Dr. Thomas Tenison.	Edward Pocock. Dr. Goodwin. Dr. Mantou. Richard Baxter. Dr. Calamy. Howe. Bates. Bishop Bull Grew. Bishop Burnet. Jo. Forbes. J. Baxter. John Tillotson, Archbp. of Canterbury. Dr. Sherlock. Archbp. Wake. Chillingworth. Henry Hammond. Thomas Hyde. William Cave. Brian Walton. Darius. Hospinian. Trigland. Ittigius. Fr. Spanheim. R. Cudworth. Ed. Stillingfleet. H. Prideaux.	their odious doctrine of Probability) condemned by the Sorbonne. The Franciscans are judged Heretics, on account of their doctrine concerning the Immaculate Conception of the Virgin Mary. Janse- nius, Que- nel, and Arnauld, as also Fe- nelon, Mo- linos, and the Pietists, are con- demned in France. Armini- us, and his followers, the Uni- versalists, Bekker, the Carte- sian Di- vines, L'Abadie, Bourig- non, Poi- ret Lee- noff, Deur- noff, and Claude Pa- ron, are re- garded as	The thirty years war breaks out, and was concluded by the peace of Westphalia. The Moors are driven out of Spain. The Prote- stants are per- secuted in France. The Gun- powder-Trea- son discovered in England. A rupture between Pope Paul V and the Venetians. The Royal Society is founded in the year 1662. A Jubilee is celebrated by Pope Clement VIII, in the year 1600. In 605, Mau- rice, Landgrave of Hesse-Cassel, introduces the Reformed reli- gion into Mar- purg. Paul V ex- communicates the Venetians, whose cause is defended by Fra-Paolo. In the year 1606, Rudolph II allows the Hun- garians the free exercise of the Protestant reli- gion, that has been formerl	each coun- try. In Great Britain and Ire- land. John Har- rington. James Har- rington. J. Pitt. R. Stani- hurst. Sir Henry Saville. Thomas Hariot, the inven- tor of Al- gebra. W. Cam- den. Nicholas Fuller. Benjamin Johnson. Snapepear Henry Wotton. Thomas Lydiat. Joseph Hall, called the English Seneca. Lord Her- bert of Cherburg. Thomas Gataker. W. Har- bington. Archbp. Usher. W. Har- vey, who first disco- vered the
Kings of France. Henry IV. 1610 Lewis XIII 1643 Lewis XIV.						
Kings of England. Elizabeth 1603 James I, VI, of Scotland 1625 Charles I, beheaded in the year 1649 Cromwel usurps the govern- ment un- der the ti- tle of Lord Protector, and dies in 1658 Charles II 1684 James II, abandons his king- doms in the						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
year 1688 and dies in 1701. William III and Mary 1694			J. Locke. W. Lloyd, Bishop of Worcester. J. Milton. St. Nye. Claude. Daillé. Amyraut Basnage, Samuel and James Jurieu. Benoit. Turretin. Elias Saurin. Morus. Le Cene. Mestertzat. Le Blanc. Arminius. Grotius. Episcopius Curcellæus. Limborch. Sleidan. Cocceius. Voetius. Gomar. Lud. Cappell. S. Bochart.	<i>Heretics by the Reformed churches in France and Holland.</i> <i>The Independents, Antinomians, Ranters, and Quakers; and, among the latter, Fox, Barclay, Keith, and Penn, are looked upon in the same light.</i> <i>Add to these Enthusiasts and Fanatics of various kinds, such as Jacob Behmen, Valentine Weigeli- us, Nic- Drabicius, Seidel, Stiefelius, and the Rose- crusians.</i>	granted by Ferdinand I, and abolished by his successors. In the year 1608, the Socinians published their Catechism at Cracow. The Silesians, Moravians, and Bohemians, are allowed, by Rudolph II, the free exercise of their religion, in the year 1609. The Protestants form a confederacy at Heilbron, in the year 1610; and the Roman Catholics form a league at Wurtzburg in opposition to it. The Bohemians chuse Frederick V, Elector Palatine, for their king, in order to maintain them in the free exercise of the Protestant religion—but Frederick is conquered, and they are forced to embrace popery. In 1625, the princes of Lower Saxony enter into a	circulation of the blood. Sir Ken. Digby. Sir James Ware. John Milton. Abraham Cowley. J. Ogilby. Lord Chancellor Clarendon. Matthew Hales. Fr. Glisson. Thomas Stanley. Joseph Glanvil. Samuel Butler. Alger- noon Sidney. John Collins, Mathematician. Robert Morison. William Dugdale. Ralph Cudworth. J. Russellworth. Robert Boyle. John Locke. W. Molyneux. Sir W. Temple.
Kings of Scotland. James VI 1625 <i>This Prince and his successors were kings both of England and Scotland so far down as the year 1707, when these kingdoms were united into one monarchy.</i>						
Kings of Sweden. Charles IX 1611 Gustavus Adolphus 1632 Christina abdicates the crown in 1654 and dies in 1689 Charles Gustavus 1660 Charles XI 1697 Charles XII.			Gerhardus Hoe. Calixtus, G. and Fred. Hulfeman. Heilbronner. Hassenreffer. Thummius. The Osianders.			

CENT. XVII. CHRONOLOGICAL TABLES. 247

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors,
<i>Kings of Denmark.</i> Christiern IV 1648 Frederick III 1670 Christiern V 1699 Frederick IV.			Musæus. — Hutter. Hunnius, Guy and Nich. The Mentzers. — Olearius's. Fred. Baldwin. Alb. Grawer. The Carpzovius's. Tarnovius, J. and Paul. John Afzelman. Bilhart Lubert. The Lyfers. Michael Walter. Joach. Hildebrand. J. Val. Andreas. Solomon Glasius. Ab. Calvinus. Theod. Hachspan J. Hulie- man. Jacob Weller. J. Conr. Danhaver J. G. Dor- scæus. John Arndt. Martin Geyer.		league with <i>Christian IV</i> of Denmark, which concludes by the peace of <i>Lubec</i> . <i>Ferdinand II</i> publishes, in 1629, an edict, ordering the Protestants to surrender and restore all the ecclesiastical domains and possessions of which they were become matters after the pacification of <i>Passau</i> — This edict is disobeyed. <i>Gustavus Adolphus</i> enters into Germany. The peace of <i>Mansfer</i> and <i>Osnabrug</i> concluded, by which the <i>three Religions</i> are tolerated in the empire. The synod of <i>Dort</i> assembled in the year 1618, and sits from the 1st of November, till the 26th of April. <i>Henry IV</i> of France is assassinated by <i>Ravillac</i> . This event exposes the Protestants to	<i>Sir Paul Ricaut.</i> <i>H. Hody.</i> <i>Bishop Beverege.</i> <i>Sir Samuel Garth.</i> <i>Thomas Gale.</i> <i>John Phillips.</i> <i>Bishop Spratt.</i> <i>Thomas Dempster.</i> <i>John Fletcher.</i> <i>Ph. Masfinger.</i> <i>Ed. Gunther.</i> <i>Francis Bacon</i> <i>Lord Verulam.</i> <i>Thomas Ridley.</i> <i>John Speed</i> <i>John Donne.</i> <i>Fr. Goodwin, the Annalist.</i> <i>Edward Coke.</i> <i>Thomas Randolph</i> <i>Thomas Farnaby.</i> <i>John Napier, inventor of Logarithms.</i> <i>G. Keating.</i> <i>John Greaves.</i> <i>Edward Simson.</i>
<i>Kings of Poland.</i> Sigismund III 1632 Uladislaus Sig. 1648 John Calim- mir 1669 Michael I 1674 John Sobieski 1697 Frederick Augustus, elector of Saxony.						
<i>Kings of Portugal.</i> John, Duke of Bragança, chosen king in 1640 dies in 1656 Alphonso VI de- throned in 1667 Pedro II.						
<i>Ottoman Emperors.</i> Mahomet III 1604 Achmet I 1617						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Mustapha 1617			John Ad. Schertzer.		new persecutions.	John Selden.
Osman 1622			Balthasar and John Meisner.		The edict of Nantes is perfidiously revoked by Lewis XIV,	William Burton.
Mustapha restored 1623			Aug. Pfeiffer.		and the Protestants treated with the utmost barbarity.	Richard Zouch.
Amurat IV 1640			Muller, H. and J.		A contest between Lewis XIV and Pope Innocent XI, concerning the collation of benefices, and the privileges and pretensions of the crown during their vacancy.	W. Oughtred.
Ibrahim 1655			Just. Chr. Schomer.		The French clergy, in a general assembly at St. Germain, declare the pope's pretensions to temporalities null and void; place the authority of a general council above that of the pope; and maintain that the decisions of the pope are not infallible, unless when attended with the consent of the church.	B. Walton
Mahomet IV 1687			Sebast. Schmidt.			P. Heylin.
Solyman III 1691			Christ. Horsholt.			James Howel.
Achmet II 1695			Ph. Jac. Spener.			Sir John Denham.
Mustapha II.			G. Th. Mayer.			Sir John Marsham.
Czars of Muscovy.			Frid. Bechman.			Bishop Wilkins.
Boris Gade 1605			From Gerhard to Frid. Bechman inclusively all Lutherans.			James Gregory.
Theodore Borissowitz 1605			Roman Catholic Authors.			Thomas Willis.
The false Demetrius 1606			Baronius.			Bulst.
Basilus Zuski 1610			Bellarmin.			White-lock.
II Demetrius 1610			Seirarius.			John Price.
III Demetrius 1610			Fevarden-tius.			Isaac Barrow.
Uladissaus of Poland 1613			Possevin.			Thomas Hobbes.
IV Demetrius 1613			Gietser.			Thomas Brown.
Michael Theodorowitz 1645			Combetis.			Thomas Marshal.
Alexis Michaelowitz 1676			Nat. Alexander.			Edmond Castet.
			Becan.			Thomas Otway.
			Sirmond.			Ed. Wailer.
			Petau.			Dr. Sydenham.
			Poussines.			Anthony Wood.
			Cellot.			Ed. Bernard, Professor of Astron.
			Causlin.			Bishop Stiltingfleet.
			Morin.			
			Renaud.			

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
Theodore Alexowitz 1682 Ivan or John Peter I Alexowitz 1688 Stadtholders of the United Provinces. Maurice 1625 Frederick Henry 1647 William II 1650 <i>The dignity of Stadtholder remains vacant during the space of 22 years.</i>			Fra-Paolo. Pallavicini Labbé. Maimbourg. Thomassin Sfondrat. Aguirre. Henry Norris. D'Achery. Mabillon. Hardouin. Simon. Ruinart. Montfaucon. Galloni. Schacchi. Cornelius a Lapide. Bonfrere. Menard. Segenot. Bernard. Lamy. Bollandus. Henschen. Papebroch Perron. Estius. Launoy. Tillemont Godeau. Albaspinæus. Richlieu. Holstenius Baluzius. Bona. Huet. Bossuet. Fenelon. Thiers. Du Pin. Leo Allatius. Zaccagni. Cotelier. Filescac.		tants are murdered. <i>Charles I, king of England, beheaded in the year 1649.</i> A sort of common-wealth introduced by <i>Cromwell</i>, under which episcopacy suffers, and the Presbyterians, or rather the Independents, flourish. <i>Charles II</i> restored, and with him episcopacy re-established. The glorious Revolution renders memorable the year 1688. The Protestants are oppressed and persecuted in many places. Several false Messiahs discovered, and particularly <i>Sabbati Levi</i>, who, to avoid death, embraces Mahometanism. The Universities of <i>Lunden</i> in <i>Sweden</i>, <i>Giefen</i>, <i>Pampelune</i>, <i>Saltzburg</i>, <i>Derpt</i> in <i>Livonia</i>, <i>Utrecht</i>, <i>Abo</i>, <i>Duisburg</i>, <i>Kiel</i> in <i>Holslein</i>, <i>In-</i>	William Somner. John Dryden. John Wallis. John Ray. D. Gregory. M. Lister. Henry Dodwell. N. Grew. Sir H. Spelman. <i>French Authors.</i> J. Aug. De Thou. Pineau. Gillot. Mornac. P. Matthieu. Du Vair. Fr. Pithou. J. Barclai. Savaron. Pr. Jean-nin. Godefroi. Bergier. Le Mercier. Boulanger Goulart. Malherbe. Marillac. N. and C. Le Pois. J. B. Le Mene-strier. J. Bap. Duval. P. Haye du Chastelet. R Des Cartes.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites—	Profane Authors.
			Visconti. Molina. Arriaga. Rigault. Richer. Pererius. Mariana. Fr. Pithou Fr. de Sales M. de Calasio. Lessius. Pineda. C. Janse- nius. Bentivog- lio. Sponde. Bzovius. H. de Va- lois. P. de Mar- ca. Arnaud d'Andilly Du Cange. Pascal. Du Boulay A. Arnaud Vavasseur. Neercassel. J. Le Mai- tre de Sa- cy. Pagi. Lami. Pezron. Gerbeion. Quefnei. <i>These are the most noted wri- ters of the Romish church during this century.</i>		spruck, Bologn. Hall,—The A- cademies of in- scriptions, &c. of Sciences, founded at Pa- ris.	N. Fab. de Peiresc. Henr. Duc de Rohan. De Mezi- riac. J. Bourde- lot. J. Guthi- eres. And. du Chesne. Louis Sa- vot. Val. Con- rart. <i>Cardinal</i> Richlieu. Roche- mallet. Philip. Monet. Nicholas Bourbon. Augustus Galland. J. F. Nice- ron. Edm. Me- rille. Samuel Pe- tit. M. Mer- fenne. Voiture. De Vaugo- las. Ch. Justel. Did. He- rault. J. Baudoin P. Du Puy. <i>G. and</i> Louis de St. Mar- the. Denis Pe- tau. G. Four- nier.

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<i>Sovereign Princes.</i>	<i>Popes Bishops of Rome.</i>	<i>or Archbi- shops of Canter- bury.</i>	<i>Ecclesiasti- cal and Theological Writers.</i>	<i>Heretics real or re- puted.</i>	<i>Remarka- ble Events, &c.</i>	<i>Profane Au- thors.</i>
						Cl. Saumaise. G. Naudé. N. Rigault. De Balzac. G. B. de Gram- mont. Sarasin. D. Blondel. P. Gassendi. J. Bignon. C. H. Fabrot. L. Ch. Le Fe- vre. N. Perrot. d'Ablancourt. N. Sanfon. Briet. Tan. Le Fevre. Fr. La Mothe Vayer. Moliere. G. M. le Jay. Roberval. Rohault. H. and Adr. de Valois. F. H. d'Aubig- nac. J. Esprit. L. Moreri. Duc de Roche- foucault. R. le Bossu. F. E. de Me- zeray. P. Corneille. Ed. Mariotte. J. Spon. G. d'Estrades. Cn. Perrault. P. Bayle. Vauban. Tournesfort. Th. Corneille. Boileau. Ren. Rapin. Jean Doujat. Fr. Bernier. Ch. du Fresne. du Cange.

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events, &c.	Profane Authors.
						Cl. Perrault. If. de Benferrade. Thevenot. G. Menage. De St. Real. Peliffon. Buffy Rabutin. Ch. Patin. B. d'Herbelot. Cl. Lancelot. St. Evremont. Amelot de la Houffaye. Louis Cousin. F. S. Regn. Des Marais. A. Felebien. Jean de la Bruyere. Sim. Foucher. J. Domat. J. B. Santeuil. C. P. Richelet. P. J. d'Orleans. J. Racine. J. Barbeyrac. Et. Morin. Baudrand. Segrais. Chevreau. Charpentier. Bohours. Marquis de l'Hopital. Vaillant. P. Silv. Regis. Theod. Agrip. d'Aubigné. <i>Italian Authors.</i> Prosper Alpini. B. Baldi. J. A. Magini. A. Morosini. Luc. Valeri. Paul Beni. Davila. L. Pignoria. Salvador.

CENT. XVII. CHRONOLOGICAL TABLES. 253

<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Heretics real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Sanctorius. Thomas Campanella. Alexander Donato. Mascardi. Galilei. Bentivoglio. Strozzi. Leon de Modena. Bonav. Cavalieri. Ev. Torricelli. J. V. Rossi. Fam. Strada. T. Galluzzi. Martini. Imperiali. Tomassini. Virgilius Malvezzi. Molinetti. Sert. Orfato. J. B. Nani. J. A. Borelli. Ricci. Ost. Ferrari. Bartalocci. M. Malpighi. Bellori. Viviani. Bellini. Bocconi. Averani. Caffini. Magalotti. <i>Spanish and Portuguese Authors.</i> Cervantes. Anthony de Ledesma. J. Mariana, the Historian. Anthony Herrera, the Historian.

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<i>Sovereign Princes.</i>	<i>Popes or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical and Theological Writers.</i>	<i>Hereticks real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Aldrete, the Antiquarian. Balbuena. J. L. de la Cerda. Lopez de Vega, the Spanish Homer. Nic. de Antonio. Balth. Gracian. Diego de Coutu Jos. Taxeira. Rod. Lobo. Eman. Faria del Souza. Ant. Perez. Man. Alvarez Pegase. <i>German, Dutch, Swiss, Swedish, &c. Authors.</i> Pauw, Anatomy. Aiguillon. Emmius. Gruterus. Bertius. Andr. Schott. Martinius. Snellius of Leyden. James and Adrian Metius Cunæus. J. Meursius. Lewis De Dieu. J. B. Van Helmont. Hugo Grotius. Erycius Puteanus. Gasp. Barlaeus. Van Hooft. Const. Imperator. Manassé Ben Israel.

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events, &c.	Profane Authors.
						B. Varenius. Sanderus. VanderLinden. J. Golius. Atzema. Hoeschelius. Ch. Helvicus. Melch. Adam. Cluverius. Hospinian. Rofinus. Buxtorf. Kepler. Goldast. Horstius. Sennert. Erasmus Schmidt. Alstedius. Pareus. Hoffman. Scioppius. G. J. Vossius. Gasp. Barthius. Freinshemius. Schrivelius. J. Gerard. Hornius. Etmuller. Olaus Rudbeck Bartholin. Isaac Pontanus. Chr. Longomontanus. John Rhodius Bangius. Meric Casaubon. Ad. Olearius. J. F. Gronovius. Renier Graaf. J. Swammerdam. Fr. Junius. A. Maria Schuurman. Ath. Kircher. Conringius.

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics real or reputed.	Remarkable Events, &c.	Profane Authors.
						N. Heinsius. Wicquefort. Noldius. Kunckel. H. Meibomius. Ludolf. J. G. Grævius. Burch. de Vol- der. Olaus Wormius J. R. Weitstein of Basil. Varenius of Lu- nenburg. Thomafius. Dodonæus. Otto Guerick, inventor of the Air-pump. Jof. Arndius. John Gasp. Suicer. Isaac Voffius. Olaus Borri- chius. D. G. Morhoff. G. Sagittarius. Sam. Puffen- dorff. Ch. C. Huy- gens. J. Tollius. Eraf. Bartholi- nus. J. Leusden of Utrecht. Wagenfelius. Brockhuifen. Cellarius. Ezech. Span- heim. Gurtler of Ba- fil.

CENTURY XVIII.

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics or Enemies of Revelation.	Remarkable Events—Religious Rites—	Profane Authors.
Emperors. A. D.	Clement XI 1721	Dr. Thomas Tenison 1715	N. B. In this list none but deceased authors are mentioned.	John Foxland.	The French missionaries make many converts to popery in the Eastern parts of the world, in Carnate, Madura, the coasts of Malabar, China, &c.	Sir Isaac Newton.
Leopold 1705	Innocent XIII 1724	Dr. William Wake 1736	Protestant Writers.	Matthew Tyndal.		J. Flammstead.
Joseph 1711	Benedict XIII 1730	Dr. J. Potter.	Sir Isaac Newton.	Ant. Collins.		Dr. Samuel Clarke.
Charles VI 1742	Clement XII 1740	Dr. Thomas Her-ring.	Dr. Richard Bentley.	Thomas Woolston		Dr. R. Bentley.
The last Emperor of the House of Austria.	Benedict XIV 1758	Dr. Thomas Secker.	Dr. Isaac Newton.	Ch. Blount		Dr. Hare.
Charles Albert of Bavaria 1745	Clement XIII.		Dr. Richard Bentley.	Tho. Morgan.	A great controversy occasioned by the indulgence of the Jesuits towards the Chinese, in allowing them to perform the religious rites of their ancestors.	Joseph Addison.
Francis, Duke of Lorraine.			Bishop Hare.	John Chubb.		Alexander Pope.
			Bishop Cumberland.	John Mandeville.		James Thompson.
			Bishop Atterbury.	Lord Bollingbroke; and others, less worthy of notice.		M. Prior.
Kings of Spain.			Dr. Samuel Clarke.	Among the sects of this century we may reckon the Herhutters or Moravian Brethren, and the followers of Whitfield, Wesley, and others of the same stamp.		Sir R. Steele.
Philip, who abdicates the crown in 1724			Bishop Chandler.		Protestant missionaries sent to India by the English, Dutch, and Danes.	Dr. Jonathan Swift.
Lewis 1724			Bishop Berkley.		The bull Unigenitus issued out by Clement XI, in the year 1713, condemns the New Testament of Quenel, and produces violent debates and divisions in the Gallican church; more especially between the Jesuits the great	John Gay.
Philip, re-ascends the throne in 1724 and dies in 1746			Bishop Butler.			Dr. John Arbuthnot.
Ferdinand VI 1759			Woolaston			Dr. John Freind.
Charles III, now reigning.			Dr. M. H.			Dr. Edm. Halley.
Kings of France.			Dr. Edwards.			Dr. Francis Hutcheson.
Lewis XIV 1715			Dr. Whitby.			Dr. Campbell.
VOL. V.			Mr. Whiston.			Mr. Balguy.
			Abernethy.			Mrs. Cockburn
			Dr. Bennet			Dr. Con. Middleton.
			Archbishop Wake.			Dr. Berkeley, Bp. of Cloyne.
			Bishop Small-ridge.			

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events—Religious Rites—	Profane Authors.
Lewis XV, <i>now reigning.</i>			Sir Peter King, Lord Chancellor. Archbp. Potter. Derham. Dr. Hickes Bishop Sherlock. Bishop Conybear. Bishop Benson. Dr. Benson. Dr. Pierce Hallet. Dr. Foster Grove. Dr. Watts Dr. Doddridge. Dr. Taylor of Norwich. Bishop Squire. Dr. Samuel Chandler. Dr. John Leland. Witfius of Leyden. Trigland of Leyden. Vitringa of Francfort. Marckius. Roel. Leydekker. Gurtler. Braunius. Hulfii. P. etet. Abbadie.		defenders of the bull, and the Jansenists its opposers. The Janfenists endeavour to support their declining credit by the pretended and fictitious miracles that were said to be wrought at the tomb of the <i>Abbé Paris</i> . The study of philosophy is placed on a new footing in <i>Germany</i> by <i>Leibnitz</i> and <i>Wolf</i> , and their method of demonstration is transferred to theology by several divines. <i>Christ. M. Pfaff</i> , a very learned and respectable Lutheran divine, forms a plan of reconciliation and union between the Lutheran and Reformed churches; which bigotry and party-spirit hinder from being brought into execution. <i>Sacheverel</i> , an incendiary, who inveighs against civil and religious	Lord Shaftsbury. Lord Bolingbroke Dr. Th. Burnet. Thomas Rowe. Elif. Singer W. Wycherly. Lord Somers. William Lloyd. John Hudson. John and James Keil. Colin M'Laurin. Christ. Wren. Jer. Collier Dr. John Taylor. Laurence Echard. Dr. J. Woodward. Thomas Hearne. Sir Hans Sloane. Dr. Mead. Martin Folkes. Rev. Stephen Hales. Thomas Simpson. Bp. Squire.
<i>Kings of England.</i> William III 1702 Anne 1714 George I 1727 George II 1760 George III.						
<i>Kings of Sweden.</i> Charles XII 1718 Ulric Eleonora 1751 Frederick of Hesse-Cassel 1751 Adolphus Frederick of Holstein, <i>now reigning.</i>						
<i>Kings of Denmark.</i> Frederick IV 1746 Christian VI 1746 Frederick V, <i>now reigning.</i>						
<i>Kings of Poland.</i> Frederick Augustus III 1733 Stanislaus, <i>elected,</i>						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events—Religious Rites—	Profane Authors.
without taking possession. Stanislaus, chosen a second time, but abdicates the crown. Frederick Augustus II 1764 Stanislaus, Count Potoniowski			J. Al. Turretin. Werenfels Oftervald. Jablonski. Strimesius. Holzhusius Meyer. Jurieu. Oudin. Basnage. De la Placette. Martin. James Saurin. De la Chapelle. Maurice. Pictet. Beaufobre. Lenfant. Bouiller. Spener. Pechtius. Maier. Masius. Wandalinus. Luthenius Wincler. Fabricius. Schmidius. Rechenbergius. Ittigius. Seeligmannus. Loefcherus. Foertschius. Buddeus. Antonius. Frankius. Langius. Maius. Prius, and others		liberty, is impeached and censured. Lady Moyer, by her last will, founds a lecture, in which eight sermons are annually preached in defence of the doctrine of the Trinity. The Protestant religion and the blessings of civil liberty established in Great Britain and Ireland, by the accession of the house of Brunswick Lunenburg to the throne. William IV raised to the stadtholdership of the United Provinces, in the year 1747. An Attempt made to assassinate Lewis XV, king of France, by a wretch, called Damien, who is supposed to have been instigated by the Jesuits to this odious deed. The order of the Jesuits is suppressed in France, their schools shut, and	Principal French Authors. M. Malebranche. B. Lami. Lemery. Fenelon. Jos. Sauveur. P. de la Hire. M. le Vassor. J. Fr. Simon. M. Felibien. H. de Larrey. An. Dacier The De L'Isle's. Euf. Renaudot. Tarteron. Huet. J. Le Long Andrew Dacier. A. Boullainvilliers. James Basnage. Louis and Jean Boivin. Ch. de la Rue. P. Rapin de Thoyras. J. and P. L. Savary. Louis de Sacy. DuResnel. Nic. L. de la Caille.
Kings of Portugal. Pedro II 1706 John V 1750 Joseph, now reigning.						
Sultans. Mustapha II 1703 Achmet III deposed in the year 1730 Mahmut 1754 Osman II 1757 Mustapha III, now reigning.						
Czars of Muscovy. Alexiowicz 1715 Peter the Great 1725 Catharine 1727						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events—Religious Rites—	Profane Authors.
Peter II 1730 Anne 1740 Ian, or Jean, de- posed in 1741 and assas- inated in 1764 Elizabeth 1762 Peter III 1762 Catharine, his Queen.			N. B. The 20 writers last-men- tioned, be- ginning with Spe- ner, are Lutherans.		their revenues confiscated, in the year 1764. The same or- der suppressed in Portugal, and its members ba- nished.	B. de la Monnoye. Abbé Fra- guier. Gabriel Daniel. G. J. du Verney. Valincourt Geoffroi. De la Mothe. Joach. Le Grand. J. Franc. Felibien. Sanadon. Dumont. Vertot. Catrou. Beaufobre. Niceron. De la Barre Melon. DelaCroze Vaniere. Montfau- con. Rollin. Abbé Lon- guere. Abbé Ba- nier. Cardinal Polignac. J. Baptiste Roussseau. Abbé du Bos. P. Brumoy L. Bourget Abbé Big- non. Abbé de St. Pierre. J. B. Du Halde. G. H. Bougeant
Stadtbold- ers of the United Provinces. William III 1702 This dig- nity re- mains va- cant during the space of 45 years. William IV 1751 William V			Romish Writers. Gonzales. Beaugen- dre. Papin. Van Espen Fr. Lami. Pouget. Tomasi. Le Br. Desmarets Dez. D. de S. Marthe. Hyac Serri G. Helyot. F. T. de Choisi. L. E. Du- pin. J. Martia- ni. C. Hure. De Witte. Huet. L. Habert. Cl. Fleuri. Pope Cle- ment XI. Euf. Re- naudot. P. Con- stant. P. de la Broue. Ans. Ban- duri. J. J. Boi- leau.			
Kings of Prussia. Frederick I. first king of Prussia 1713 Frederick William 1740 Frederick III, now reigning.						
Kings of Sardinia. Victor, first king						

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
of Sardinia 1730 Charles Emanuel, now reigning.			Marfollier. Garnier. J. Hardouin. Bellegarde Maffillon. G. Daniel. Houdry. Bianchini. Echard. Anselme. Tourne- mine. Duguet. Longue- rue. M. Le Quien. J. Longue- val. Orfini. J. Fr. Bal- tus. Vertot. Gibert. Boursier. Ed. Mar- tene. C. de la Rue. Blondel. Montfau- con. Sabatier. Benoit. L.A. Mu- ratori. Colbert. Languet. Dantine. Houtte- ville. Lenglet du Frenoy. Martin. Berruyer. DeCaylus. Bon. Ra- cine.			Marquis de Duy Segur. Capperonier. Alph. des Vig- noles. Abbé Desfon- taines. Michael and Stephen Four- mont. Mongault. Bouhier. Le Sage, Fr. de la Pey- ronie. Nicol. Freret. Bellinger. Gabriel Emilie du Chastelet. Destouches. Abbé Teraſſion. H. Fr. d'A- guesseau. Cl. Jos. Geof- froy. Gasp. de Real. Folard. De Boze. Murt. Bouquet. De Moivre. Lenglet. C. S. de Mon- tesquieu. Cl. Joly de Fleury. James Cassini. C. Chen. du Marſais. Fontenelle. Bouiller. Cattel. Peyſonel. Reaumur. Le Monnier. L. Le Gendre. Goguet. Boguer. Maupeſtuis. Velly, the His- torian.

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
			Dom Aug. Calmet. Benedict XIV. J. le Boeuf. R. Ceillier. P. Maran. Def-champs. Orfi.			Abbé Salier. Charlevoix. Mascrier. Le Boeuf. M. Mirabeau. Le Brun. Morabin. Villaret. Clairaut. Caylus. Crevier. <i>Italian Authors.</i> Martin Poli. Ant. Magliabechi. Musitani. M. Battaglini. John Vincent Gravina. J. M. Lancisi. Ph. Buonanni. Fr. Bianchini. Jer. Zanichelli. Just. Fontanini. P. A. Micheli. Eustachio Manfredi. Ans. Banduri. Giannone. L. A. Muratori. Apostolo Zeno. Scipio Maffei. Cardinal Quirini. James Cassini. Buonamici. Cardinal Passionei. <i>Swiss Authors.</i> Daniel Le Clerc. Em. König. J. J. Scheuchzer. James Hermann. J. Le Clerc. Werensfels.

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Sovereign Princes.	Popes or Bishops of Rome.	Archbi- shops of Canter- bury.	Ecclesiasti- cal and Theological Writers.	Heretics, &c.	Remarka- ble Events, &c.	Profane Au- thors.
						J. Bernoulli. J. P. Crouzas. Burlamaqui. <i>German Au- thors.</i> G. W. Leib- nitz. Christopher Wolf. Baron Krosig. Lud. Kuster. H. de Coccei. B. Ziegenbalg. J. Mollerus. J. Andrew Schmidt. Crenius. Thomasius. Gundling. T. F. Bud- dæus. J. G. Eccard. J. M. Lang. J. B. Mencke. J. Hubner. J. L. Mosheim. J. Alb. Fabri- cius. Gasp. Neu- man. Christopher Wormius. J. G. Heinec- cius. J. G. Keyfler. P. Cantemir. Jordan. J. Offer, a <i>Swede.</i> J. H. Bohmer. Doppelmaier. Winflow. <i>Dutch Authors.</i> J. Perizonius. Cuper. J. Fred. Gro- novius. S. Pitiscus.

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Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
						B. Niewentite. A. Reland. Sallengre. G. Noodt. N. Hartsoeker. Adr. Helvetius Herman Boerhaave. Albert Schul- tens. Peter Burman, Sig. Haver- camp. Bynkershoek. S'Gravesande. J. Alberti. P. Musschen- broek. Wesseling. Gasp. Burman, Tib. Hemster- huis. Van Loon, the Historian.

Advertisement.

Advertisement.

AFTER the foregoing sheets were printed off, I was favoured by the very worthy descendants of the pious and learned Archbishop SHARP, with the present of a small but curious work lately published, which belongs to the ecclesiastical history of the xviiith century. It contains an *account* of the measures that were taken, and of the correspondence that was carried on in the years 1711, 1712, and 1713, for the introduction of the liturgy of the church of *England* into the kingdom of *Prussia*, and the electorate of *Hanover*. To this historical account are annexed several letters and original papers, that are very interesting, more especially a *plan of ecclesiastical discipline and public worship*, drawn up by the learned Dr. JABLONSKY, and some other papers of the same author, concerning the nature of episcopacy, and the manner of rendering it compatible with the interests of the sovereign and the religious liberty of the people.

This publication, which is chiefly designed for the use of the Protestants in *Prussia*, is drawn from Mss. memoirs of the life of Archbishop SHARP, who was principally concerned in the transactions and correspondence abovementioned. These memoirs were composed from the Archbishop's journal by his son, the learned Dr. THOMAS SHARP, archdeacon of *Northumberland*, and the historical account drawn from them, of the project for introducing episcopacy into *Prussia*, is published in a *French* translation, done by the Rev. Mr. MUYSSON, minister of the *French* chapel at *St. James's*, &c.

The following note refers to vol. III, p. 139, l. 33.

Dr. MOSHEIM does not pretend to determine whether these reports relative to the barbarity of the Jews were true or false; but it seems more than probable, that they were insidiously forged out of hatred against that unfortunate people. This will appear still more evidently to have been the case, when we consider that in the xiiith century, the Popes GREGORY IX and INNOCENT IV published

lished declarations, which were designed to destroy the effect of several calumnies that had been invented and dispersed to the disadvantage of the Jews; and in the xivth century we find the Roman Pontifs **BENEDICT XII** and **CLEMENT VI** giving the same proofs of their equity towards an injured people. We find in history circular letters of the dukes of *Milan* and *Venice*, and imperial edicts of **FREDERIC III** and **CHARLES V** to the same purpose; and all these circumstances render it highly credible that the reports, mentioned by **Dr. MOSHEIM**, are not founded on sufficient evidence.

I N D E X.

ABANO, Petrus de, surnamed the Reconciler, iii. 27 ; his great character and ill treatment, *ibid.* and [b].

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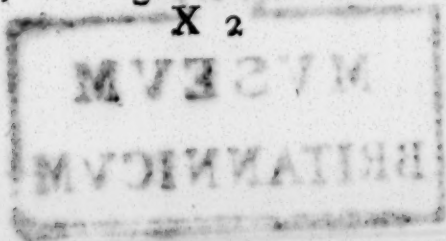
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